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"THE CHILD IN THE MIDST."

CHAPTER 4.

The Child at School.

BY MRS. JOHN P. WHITE, ALBIA, IOWA.

A MISSIONARY sat alone in his study one day. A man of stately bearing accompanied by two or three others entered the room. After the usual salutations and coffee drinking he began to tell his errand. In the Egyptian town in which he lived there were ten thousand people. There were many, many little girls running out on the streets, too young to be secluded but old enough to imbibe all kinds of sin and impurity from their surroundings. There was not a school of any description in the whole town where they could go. A few progressive men in the village decided that a school for girls ought to be started. They agreed among themselves on the part they were willing to do. They would furnish a building and pay a part of the teacher's salary and ask the missionaries to do the rest.

The appointed delegates had come to the missionary to make a plea for help. They explained their plan but the missionary was forced to tell them that it was impossible to grant their request. It would have required only about fifty dollars to supplement what the village

people would give. Perhaps someone is thinking, "What a heartless missionary! Why did he not supply that himself?" But that missionary was already helping here and there among the fifteen schools in his district, he was contributing to the work of the Bible women, the colporters, the native church, and the host of poor which were continually with him—these made such insistent demands upon him that he was not able to assume one more financial responsibility. The mission treasury was depleted; not one more forward step could be taken. In vain did he try to make his visitors understand his situation. The spokesman plead and argued and as he arose to go he said, "If you do not start a girls' school in our town my girls will grow up just like the other girls and women—donkeys, without any chance to learn anything better. No one cares for my girls." To the missionary it was a sad farewell. He did care, he did care. As the burden of it pressed upon him, it seemed to him for the moment that the whole responsibility was his but it was not, it was yours.

This clear insistent cry comes from all parts of the non-Christian world, "No one cares for my girls."

SHOULD MISSION SCHOOLS BE MULTIPLIED?

The need for education in non-Christian lands is very great. The question is, "What kind of education is best for the children?" On page 138 of our textbook we find illiteracy in Christian countries is two per cent. to seven per cent. while in non-Christian lands the percentage is from seventy-eight per cent. to ninety-two per cent. according to the census of 1912. The Cyclopedia of Education states further that "in Turkey, India and China we find a high illiteracy among males and an almost complete illiteracy among females." China with all her boasted love of knowledge is one of the most backward of peoples in the matter of female education. To be sure there are some women among the higher classes that are finely educated but these are very few when compared with the millions of women in the land. Some authorities estimate that not more than one woman in ten thousand in China can read; some say one in two or three thousand and some others say perhaps one in a thousand. Which ever estimate we take we find the need inconceivably great.

Wherever missionaries have gone, schools have been established and as they have met a recognized need among the people they have become the key to open the doors to the message of the gospel. In communities where schools had never

been known, the introduction of a mission school has been the means of starting other schools. One of our missionaries in Egypt was starting out to a village one morning. Someone inquired what he was going to do and he replied, "I am going to start three schools." The questioner exclaimed in amazement, "Why would you start three schools in one village?" "Well," he replied, "I shall open one, next week the Copts will start one and the next week the Moham-medans will open one." This has been



TWO VIEWS OF LIFE IN INDIA.
Joy and Sorrow of Child Life From "Lotus Buds."

the result in many places. In order to oppose the missionary work other schools have been started. Sometimes this has been detrimental to mission work but on the whole it has probably advanced the cause of education.

Government education has also been stimulated. As far back as 1854 in India the government which was already giving some attention to the education of boys took steps looking toward the education of girls. The growth of sentiment in favor of the education was very

slow but it has increased. One difficulty lay in the fact that lady teachers were not available and parents were not willing to have their girls under the instruction of men teachers.

The same difficulty confronts the government today. Commission 3 of the Edinburgh Conference says, "According to Government reports of the Progress of Education 'the bulk of female secondary education is provided by missionaries; the principle difficulty in maintaining a secondary school for girls is to provide a staff of qualified teachers; it is by their willingness to undertake these duties that the missionaries have succeeded in occupying so large a portion of the field.'"

Government education has gone forward with rapid strides, in recent years, in Turkey, India, China and Japan. China's plan for schools is comprehensive. In 1912 under the Imperial Bureau of Education there were 42,000 schools with 64,000 instructors and 875,000 pupils. The intention is to provide one elementary school for every four hundred families within five years and school accommodations for 45,000,000 children within ten years.

In some of the countries mentioned, however, the government schools are not for the masses. In Egypt pupils are required to pay high tuition and supply their own books. Our text-book mentions the strange and anomolous condition in Japan. The education is compulsory, yet the charges for books and tuition are so high as to make school prohibitive to the poorest classes.

Since governments are making such large provision for education the question naturally arises, should missionary money be used for educational work? There are several reasons why we would answer yes to this question. In *Gloria*

Christi the author gives five reasons:

"1. The people in more ignorant communities cannot read the Bible until they are taught to read and write. 2. In order to be brought up to the level of Christian civilization they must be taught the elements of the intellectual life of Christian nations. 3. In order to change the standards of heathen nations, governmental and business and professional employees must be educated in the truths of Christianity and to an intellectual grasp of the principles involved in modern administration. 4. Native workers must be developed and native workers trained in self-support. 5. Since the work of evangelizing a land must be done largely by the people of that land, missionary schools are imperative for the training and developing of native preachers and teachers."

Above all we would add the missionary school is itself an evangelizing agency. Children all over the world are very much alike. Even those of savage races and lower castes do not differ very greatly in intellectual receptivity from those of more civilized lands. They are peculiarly responsive to religious influences.

A few months ago in a mission school in Egypt there was a demonstration of this principle. The missionary in charge of the district had been holding conferences with his teachers. He had said to them among other things, "I wish we might all get the conviction in our hearts that our chief business is not the teaching of reading, arithmetic, grammar and geography—our chief business is to win our boys to Christ." One head teacher impressed with this thought decided to have a "decision day" in his school. He made a strong appeal for the boys to accept Christ. Fearing that some might make a profession merely to please him,



LITTLE FOLKS MAKING MOUNTAINS AND VOLCANOES IN THE KINDERGARTEN OF THE LUXOR GIRLS' SCHOOL.

he wrote out a declaration and put the paper on his desk saying, "This paper will be left here, if there is any one who would like to accept Christ, he may write his name on this paper any time today." No pressure was brought to bear upon them, no spectacular performance was witnessed. Before the day had closed one after another had gone quietly to the desk and written his name until there were twenty-eight boys pledged to follow Christ. These were immediately formed into classes and prepared for admission to the church.

The latest report from the schools at Assiut, Egypt, is certainly good news from a far country. At the last communion thirty young men from the college department, forty-two from the preparatory department and sixteen young ladies from the Pressley Memorial Institute were received into the church. Think of it, eighty-eight young people received at one time into the church! Dr. McClenahan writes: "There has prevailed throughout the whole school and especially in the preparatory department, a very thorough-going spirit

of deep revival and examination of soul on the part of the students. Nothing in our whole work is so gratifying as this. If these young men and young women learn to grasp the deepest things of Christian life and are led by the Spirit into a real experience of the possibilities of right relations with God, and then go out hereafter through all parts of Egypt and the Sudan, we certainly may expect good things from them for the kingdom of God."

Among the questions sent out by Commission 3 of the Edinburgh Conference was one asking what per cent. of the students were baptized before leaving school. In the day schools the percentage was rather small, but in boarding schools some reported from 25 per cent. to 50 per cent. In many cases in girls' boarding schools, in particular, there are girls who give every evidence of conversion, who are not baptized. To make an open profession then would mean that they would be taken from school immediately, kept in close seclusion and shortly married.

Missionary education is intended to

bring the pupils under Christian instruction and into the Christian faith. Its corner stone is Christ.

The value of the character of the work done in mission schools is recognized in India. The government gives a grant for partial support provided the schools reach a required standard of efficiency. Many people in mission lands who are concerned about the finer things of life see a superiority in mission schools. In some cases Egyptian parents speak of the excellence of mission schools as compared with government schools. An Armenian of wealth was criticised by his own people for sending his daughters to a mission school instead of to the government school. He replied: "Did I ever refuse to give you money? I will continue to help support our national schools but I must send my daughters where they can really obtain an education. They can learn in one week all you can teach them about going to theatricals and dances."

A strong reason for pushing mission schools in China is that we may influence the whole educational life of that developing republic. Not long ago the government in a certain district asked the mission of the Congregational church to man a whole district with teachers who had been trained in mission schools. The Board was willing but unable to assume the responsibility. A few business men hearing of this wonderful opportunity pledged ten thousand dollars a year for a period of years to help educate China. Without doubt this money will bring larger revenue than any other investment those men have ever made.

MISSION SCHOOLS AMONG BACKWARD RACES.

There are many countries among the backward races where missionary education is the only kind offered to children

and youth. In the great center of Africa the school idea is still new. The Africans have not been looking for new things. Dan Crawford in "Thinking Black" tells how the African follows the same old path through the timber and along the river banks. And though they are as crooked as they possibly can be they would never think of starting a straight path. "It is the African's way of doing things as well as his way of walking, and mentally Mr. Negro spends life carving out for himself a theory that will fit the facts of this corkscrew path. We see the Negro's way of doing a thing is merely to do it as a man who went before him did it. The slaves of precedent, they dog the steps of a thousand ancestors." Hence the Bantu song:

"A well-worn trail is a very good thing
It must lead up to a very great king,
And so with customs of days of yore
We do what millions have done before."

That is to say, precedent and not principle is their "black law." It is not surprising then that the pioneer missionary in any field in the center of Africa encounters objections when he tries to introduce a new idea.

Robert H. Milligan in his spicy book, "The Fetish Folk of West Africa" gives his experience in trying to get boys to come to his school in Baraka. He would go out to a village where he had never been before and from which no boy had ever gone to school. He usually held a service first, then he would ask for boys, explaining the benefits of an education and telling all he could to interest them in the school. He would receive a loud general consent, but when one boy would jump up and declare his intention of going, then his various relatives would order him to sit down and be quiet. Then another boy would express a desire to go and several more relations would be after him. A great deal of diplomacy



"THE OLD AND THE FUTURE OF AFRICA."
FROM "THINKING BLACK."

Photo by Permission Geo. H. Doran & Co., N. Y. Publishers.

was needed on the part of the missionary. He argued, he plead, he flattered and generally finished by presenting the mother with a piece of laundry soap.

Mr. Milligan tells of one experience in a certain far-away bush-town, more than a hundred miles inland. He says, "I approached an old woman to plead her consent for her boy who was eager to come with me. The Fang word for no is ko-ko (pronounced kaw-kaw). As soon as I had spoken she began shaking her head, in regular time with her words and continuing in a continuous monotone: "ko-ko-ko-ko-ko-ko-ko-ko" and on and on like an agitated crow, all the time I was talking, and seeming not to stop for breath. I talked louder, however, and she heard. I told her how

much the other boys who belong to that town would surpass her boy until at length I saw that her judgment was convinced and was gaining a slow victory over her feelings. She was still shaking her head and she continued her ceaseless "ko-ko-ko-ko" but big tears were rolling down her cheeks for she knew that she was going to yield. She was gradually lowering her voice, while I went on to say that I would take good care of her boy and that I would teach him many things that she did not know. By this time though she was still shaking her head very slowly, her voice had died out. I gave the woman a big piece of laundry soap—four inches long perhaps."

Again and again Mr. Milligan pacified the hesitating parents with a bar of

laundry soap. It sealed many a strong friendship. On one occasion the father of a boy who had started with Mr. Milligan on the launch to go to the school, repented of his action. Accordingly he with some others followed the launch and carried the boy back home. He did not even have the good manners to return the bar of soap which he had received.

RESULTS OF MISSIONARY EDUCATION.

We cannot always see the results of missionary education in a year. Some-

times the fruitage is not seen for many years, but we have abundant assurance that this form of work is very fruitful in the development of the Christian community.

The importance of missionary education for girls cannot be over-estimated. No land can rise higher than its women. Wherever girls are brought under missionary influence we see the rising tide. Great changes have taken place in India for example. To be sure only seven wo-

men in a thousand can read but the whole attitude of the advanced people is changing. A commission of women sent out from England to investigate the education of girls in India reports: "Many causes have contributed to a gradual change in the public attitude toward the education of women; the patient, unrecorded toil on the part of women missionaries, the growing sensitiveness of India to Western opinion which discredits a nation whose women are illiterate, the desire of educated men for educated wives, the obvious convenience in household affairs of the ability to read and write and keep simple accounts, the general spread of Christian ideals of human relations, and the strange spirit of unrest now abroad amongst women all over the world which



YOUNG WOMEN IN TRAINING FOR CHRISTIAN HOMES
IN EGYPT. Graduating From Girls' School in Assiut.

seems to leave no nation untouched. So that in most parts of India, we found a growing willingness to send girls to school. *** It is true that the education is cut short at far too early an age by marriage and the little girl leaves school very imperfectly prepared for life, but merely to establish the habit of school-going is a great thing and will bear fruit in the next generation. India can no longer keep its women ignorant even if it wished to do so."

of self-sacrificing effort and toil which must often have seemed wasted in the face of indifference, suspicion and even hostility. They can count now in most parts of India on a supply of little girls to fill any school which they open, on the general concurrence of parents and on the good-will of the government. Their work has proved most fruitful in results and seems capable of almost infinite expansion."

The same thing is true in all mission



ZAFARWAL SCHOOL CHILDREN.

In Zafarwal there are 46 girls reading in five village schools. In one of these schools the problem is solved by a good new school building, a trained and capable teacher, with a result of a two hundred rupee grant-in-aid from Government, and **Twenty girls in school!!!**

Dr. W. B. Anderson in speaking of the far-reaching results of female education in India said, "That while it often happened that an educated man took little or no interest in the education of his family that he had never known a case where a mother who had had only a little education had failed to have her children sent to school or at least taught to read at home."

The commission referred to above adds in its report: "Regarded from every point of view, the mission schools seem to us to have at this date an extraordinary opportunity, the reward of years

lands. The mission school is the leaven of the races.

One of the finest things that we hear from China is the coming of ten Chinese to America. These are the first girls to be sent on the American Indemnity Fund. Many young men have been sent but heretofore no girls have been sent. It is a very striking fact that they are all Christians and eight of the ten are daughters of Chinese Christian ministers. They were chosen by competitive examinations held in English. The officers of the Young Women's Christian Association have had a friendly over-

sight over the girls on the voyage and in helping them to select their colleges. Here is a challenge to Christian young women with whom these Chinese girls may come in contact, to put about them strong Christian influences that will help them and send them back to their own country to become leaders in Christian work.

From among the backward races come stories of splendid results from the primitive mission schools carried on oftentimes under great difficulties. Mrs. Ruth B. Fisher says: "After five years in Toro, East Africa, marvelous changes were observed. Many learned to read the Bible for themselves and others (for the Eastern man loves to read aloud). Until this time religious books formed the entire library of the Batoro people. They are insatiable readers, and as you go along the roads any hour of the day, you will hear a voice here and there, reading in loud measured tones from the Bible. It is impossible to estimate the purifying and sanctifying influence this literature has had on the national and family life. The conquering and martial strains of 'Onward Christian Soldiers' have driven out of the country the old songs of plunder and bloodshed. Instead of little children learning demoralizing heathen songs and dances they are being taught to sing such hymns as 'I think when I read that sweet story of old.' Right away among the creeks and crevices of the ancient mountains of the moon, on the very borders of the great primaeval forests inhabited by the little pigmies you hear today the strains of these Christian hymns."

THE NEED OF TODAY.

There were many striking facts brought out in our study of "The King's Business," but none more impressive than the one regarding the inadequacy

of the mission schools to meet the needs of the girls of different lands. "All of the mission schools in India, when taxed to their utmost capacity accommodate but 100,000 girls. This includes everything from kindergarten to college. If we should allow each of the women and girls only one year in school, it would take over fifteen hundred years to place the present generation were there no increase in the meantime. While in China with only sixteen thousand girls in all mission schools it would take twelve thousand years on the same terms. In the non-Christian world not one woman in a million has been within the walls of a college. If we had only as many girls in college in proportion to the population as there are in India we should have just nineteen in the United States. If we had as many as China we should have seven. Instead last year we had 54,546."

Aside from the tremendous need for an increased number of schools and for girls' schools in particular, there are



Two forces—God and the devil—contend for possession of these girls and their sisters in India. The missionaries are working hard to save and teach them Christ's way of life.

other needs. One that is very striking is the need of good literature. Many school girls who have spent a few years in school go home and are soon married. They have little opportunity to go out and little opportunity to keep in touch with the world by reading. Providing they have time what shall they read? There is an utter dearth of literature suited to children's minds and what is about the same—the minds of young wives who are children in intellect. Among Mohammedan people this is especially marked. Dr. Zwemer says,

the non-Christian

enormous literature that has grown up for thirteen centuries past, based upon the Koran and other religious books of Islam there is scarcely a book suitable for boys and girls to read. Everything bears the imprint of the religion which is degraded because of its low ideals of marriage and the home. The result is seen in the lives of little children." One of the greatest needs among these is adequate literature for Moslem childhood. A new proposition of the Nile Mission Press is to publish a magazine for boys and girls.



American Baptist Foreign Mission Society, Boston.

GRADUATING CLASS, ZENRIN KINDERGARTEN, KOBE, JAPAN.

"Mohammed, the Prophet of Islam, was a great genius, a poet, a leader of men, but he could never have said, 'Suffer little children to come unto me and forbid them not for of such is the kingdom of Mohammedanism.' His life, his book, his ideals of religion afford no place for the heart of a little child. Purity and gentleness do not find here their ideal. One of the saddest facts that the missionary has to face is this—among the

The appeal of the ages comes to us. The very victories we have had in winning boys and girls, men and women, in transforming lives, in establishing schools, in building churches and revolutionizing whole communities is an irresistible call to move forward. One hundred years ago there were less than one hundred missionaries on the foreign field. Today there are more than 24,000. "A century ago there was but

a little handful of mission schools. Today there are nearly 30,000 mission schools and colleges, educating more than a million and a half students in the great centers of the non-Christian world."

The great progress of the past century presents another call to advancement. One hundred years ago there was not a single Christian in Japan, not one in Korea, about ten in China and a few thousand in India. Today we count the Christians in these lands by the hundreds of thousands. In Korea an average of one convert every hour has been added since the time the first missionary landed. The call comes from one-half of the world—from the needy and sinful and ignorant and from helpless little children.

At that great Student Volunteer Convention held in Kansas City, Dr. Mott said, "The situation thus presented to the Christian church is unprecedented in opportunity, in danger and in urgency. This is the greatest single fact to be pressed upon the mind and conscience and will of Christendom."

Another voice with all power and all authority is saying, "Go, TEACH."

REFERENCE BOOKS.

Daylight in the Harem—Van Somer and Zwemer.

Children of Persia—Mrs. N. Napier Malcolm.

The Education of Women in India—M. G. Gowan.

The Education of Chinese Women—Margaret Burton.

Village Life in China—Arthur H. Smith.

LEAFLETS.

The Mission Miss Sahabi in School.

How Orthodox Mohammedans Educate a Child.

The Influence of the Mission School in the South.

Conditions of the Immigrant Children in the United States.

Cindy's Chance.

Kindergarten Work in Egypt.

Literature Secretary, Miss Elizabeth Milligan, 904 Publication Building, 204 Anderson St., Pittsburgh, Pa.

Junior Study--Our World Family--School Days.

BY MRS. J. P. WHITE.

It is rather hard for us to believe that there are thousands and thousands of boys and girls in Our World Family who have never gone to school and who never will go to school. Then there are other children who are going to schools very different from any that we have ever seen. We have time to talk of just a few of these.

In the olden days the Japanese boy went to a private school for there were no public schools. On the first day his father went with him taking a barrel of brandy, some fishes and a box of sweets.

The brandy and fishes were for the teacher and the sweets for distribution among the children. Reading was the first thing to learn and it was very hard, for there are at least three thousand Chinese characters that must be learned in the elementary school and there are ten thousand in common use. Writing is of great importance too. The Japanese have made writing a fine art. When the boy went to school he carried his writing materials with him. He would have a small table, a copy-book, a little brush and a cake of ink which was

rubbed on an inkstone with water. With their method of writing or painting the letters, copy-books soon become soaked through and must be hung out to dry.

The study enjoyed most was arithmetic, because the small boy had a counting machine. It is called a soroban and is composed of beads sliding on wires and fixed in a frame. With this the Japanese boy could do sums with great rapidity but without it he was lost and became confused.

That was the old way. Now the Japanese have adopted Western education and Western methods in large measure. They study all the branches you do and several languages besides.

The old-fashioned Chinese school was peculiar too. The boys all studied aloud. When one boy had his lesson learned he went up to the teacher, bowed, turned his back and then repeated it. This is called "backing the book." The school work was nearly all memory work. After the boy had learned to read he committed to memory the writings of the wise men of old.

The new schools are fashioned after our Western schools and Chinese boys and girls, too, are studying geography, history, physiology and other subjects just as you do.

If you were to go through some sections of the city of Cairo, Egypt, you would hear a very strange sound. You would look up and down and wonder from whence it came. Presently you would locate it and when you would get nearer you would be surprised to find that it was a little school. The teacher sits in the center of a group of boys. One boy stands beside him reading at the top of his voice. The reason he reads so loud is that all the other boys are studying aloud. Such a school is very elementary. Reading is the principal

study. Writing is also taught. You never could guess what kind of slates these boys use. Tin—with a reed pen (which needs to be sharpened every once in a while) and ink; the boys learn to write curious Arabic letters very well.

In the Government schools the desks, tables and blackboards are very much like what you are accustomed to use. Our mission schools are conducted quite like schools here at home. You would see some differences. The boys would come right into the school room with their caps on and would keep them on all day. When recess time would come instead of everybody rushing out to play, a lot of children would take their books and walk up and down committing their lesson to memory. The Egyptians have wonderful memories. Many boys and girls in our mission schools can repeat all of the Shorter Catechism without making a mistake and they can repeat scores and scores of Bible verses.

Did any of you ever say that you were tired of school? Perhaps you have not appreciated what a privilege it is to have schools. There are many children who have not the opportunity of going to school. In none of the non-Christian lands is there such fine provision for schools as we have in this land. In some places like Central Africa there are great sections of country where there are no schools. Not a single man, woman or child in these places knows how to read. Even in India where much has been done for education, the schools are so far apart that only about one-third of the boys and one-twentieth of the girls have school advantages.

"In 1911 when King George attended the durbar in India, announcement was made that the government had voted quite a large sum to be used for popular education. In the past it is said, too

much money was spent on higher education and not enough on the primary schools."

In most of the countries of which we have been speaking there is great need for more and better schools for boys and particularly for girls. The governments

are doing more each year but there is still a large field for mission schools. Wherever mission schools have been established boys and girls have been taught of Christ and many of them have become His followers.



"THE REASON HE READS SO LOUD IS THAT ALL THE OTHER BOYS ARE STUDYING ALOUD."

"IN RED MAN'S LAND."

HOME MISSION STUDY IN SIX CHAPTERS.

CHAPTER 4.

(a). The Red Man and Our Social Order--(b). Aborigines Who Are Not Red Men.

BY MRS. S. S. WILSON.

CITIZENSHIP FOR THE RED MAN.

By Edna Dean Proctor.

A mighty nation we have built
Of many a race, remote of kin—
Briton and Teuton, Slav and Celt.
All Europe's tribes are wrought therein;
And Asia's children, Africa's hordes,
Millions the world would crush or flout;
To each some help our rule affords,
And shall we bar the Red Man out?
The Red Man was the primal lord
Of our magnificent domain,
And craft, and crime, and wasting sword
Oft gained us mount and stream and plain.
And shall we still add wrong to wrong?
Is this the largest of the strong,
His need to slight, his faith to doubt,
And thus to bar the Red Man out,
Though welcoming all other men?
Nay! let us nobly build him in,
Nor rest till "ward" and "alien" win
The rightful name of citizen!

Then will the "reservation" be
Columbia's breadth from sea to sea,
And Sioux, Apache, and Cheyenne
Merge proudly in American!

THE RED MAN AND OUR SOCIAL ORDER.

THE WRITER of this article would like to say that in the first week of January, she received the Report of the Commissioner of Indian Affairs for the year ending June, 1914. It is matter for regret that this material was not available before the writing of three of the articles in this series was necessarily completed. The general trend of sentiment and information need not be altered; but there will unavoidably be requisite some change in the statistics given. We can simply ask our readers

to send for the Report in question and to make the necessary modifications. We are at this time to divide our attention between chapters four and five of the text-book. The slightly-related topics, then, are "The Red Man and Our Social Order," and "Aborigines Who are not Red Men."



THE AMERICAN INDIAN WOMAN.

Regarding the former subject, it may be said in preface that centuries of divergence in training are not to be overcome by a few decades of serious effort at amalgamation. The Indian will find a struggle in eradicating his antipodal habit of thought, and will feel reluctance of spirit to submit to the Conqueror's polity. The white man, in his turn, has need of wisdom, determination, patience and tact. Let us look first at

certain matters of morality with their accompaniments; later, at health conditions; again, at Indian conceptions as to property.

The stability and purity of the marriage relation being fundamental, we can see reason for Governmental insistence that the Indian should submit to the civil laws. To make an unmodified statement regarding the original Indian ideas as to marriage and divorce is not feasible in consideration of the variety of tribal groups and customs. In general, however, it may be asserted that polygamy, while permitted and to some extent practiced, was not prevalent. Among certain branches, marriage between members of the same clan or gens was prohibited; among others, a man might espouse the sisters of his wife. In some tribes, brides were purchased; in some,



THE RED MAN.

an exchange of gifts ratified the wedding contract. Women were in a great measure the property of their husbands; but yet the domination did not seem so absolute as in the case of most uncivilized peoples. A woman was frequently allowed to leave a cruel husband; in the matter of divorce, her dowry was usually returned unless she had been unfaithful. Divorce was frequent and unceremon-

ious, the children being generally left in the charge of their mothers. The present status is one of transition. Leupp intimates that a tacit compromise rules in the matter of polygamy. The older men who have already entered into plural marriages are permitted to retain their wives, but no new instances of such unions are allowed. A difficulty among the younger Indians arises from their practice of keeping the letter of the law against bigamy but of entering upon a series of marriages and divorces in swift succession. Sometimes, however, ceremonies and formalities are entirely dispensed with; and it is said that the Indian women in many instances submit to the indignity of abandonment, because it has been "the way" of their people. This leads to many illicit connections, though actual martial infidelity on the part of wives is rather rare, and hired prostitution is quite uncommon.

Illegitimate children do not labor under so heavy a ban as is customary among ourselves. The matter of tracing lines of inheritance becomes often extremely difficult for government employees under circumstances such as we have noted; but the whole situation is helped by the thorough family record system established at each agency. Births, deaths, marriages and relationships are thus given authenticity.

We are led to speak of one enemy of morality among the Indians—their practice of ceremonial and symbolical and, in a limited sense, social dancing. This custom, followed for ages by the natives, was originally replete with mystic meaning, sometimes comparatively innocent and even poetic, but more frequently embodying allusion to debased and bestial thought and usage. The most earthly of man's instincts, proper enough if kept in the God-

designed place, were exalted to prominence and, by means of personification, even to adoration. The dances were associated with numerous religious rites and with festivals and special occasions. Some were personal, others fraternal or tribal, even inter-tribal, expressive of certain emotions, patriotism, for in-

Seneca Iroquois, of which six are costume dances, fourteen are for both men and women, eleven for men only, and seven for women only." The Hopis have thirteen such dances in a year, each festival lasting nine days. Among the native race, there were the sun-dance, the scalp-dance, the buffalo-dance, the



A WINNEBAGO IN DANCING COSTUME.

From Southern Workman.

stance, supplication, hostility, exultation or mourning. It is said that "every kind and class of dance has its own peculiar step, attitudes, rythm, figures, song or songs with words and accompanying music and costumes." To illustrate the prevalence of this so-styled dancing we may quote the statement that there are "Thirty-two leading dances of the

green corn-dance, the snake-dance, the calumet-dance, the war-dance and many others. The desire to express emotion or sentiment by rhythmic movements seems almost instinctive with primitive peoples, and nearly always such exercises are accompanied by excesses, even gross orgies. Much time is wasted, exhaustive fatigue is induced, extravagance is dis-



HIAWATHA'S WOOING AT THE LODGE OF THE ANCIENT
ARROW MAKER AT THE FALLS OF MINNEHAHA

“After many years of warfare,
Many years of strife and bloodshed,
There is peace between the Ojibways
And the tribe of the Dacotahs;
That this peace may last forever,
And our hands be clasped more closely,
And our hearts be more united,
Give me as my wife this maiden,
Minnehaha, Laughing Water,
Loveliest of Dacotah women.”

Courtesy Southern Workman.



THE NEW NAVAJOS

Courtesy of American Bible Society Record.

played, self-torture, indecencies and barbarities occur on occasion, while the native medicine-man uses the opportunity to ply his art or profession. Thus it is that such openings for debauchery are discouraged by the Government and that the missionaries are opposed to the continuance of the aboriginal dances among the Indians, who have now in large measure lost sight even of the original intention, except in so far as participation in these solemnities or ceremonials indicates formal adherence to the old Pagan practices. On account of their picturesque quality, these ceremonies are looked upon by the white people as a spectacle. The dances have become commercialized, appeal being made to the Indian's cupidity, and they have not now the excuse even of a perverted religious idea.

Morality may exist apart from sanitation; but ordinarily cleanliness and godliness go hand in hand. The Indian, in his active, ventilated native state did not fall so far short in the matter of healthful habits, and though illnesses were not unknown, they were of a different nature from those under which he now suffers and of which, most probably, the infection was derived from the whites. Ailments of a specific nature, tuberculosis and that dread affliction of the eyes known as trachoma—these are the scourge of the Red Man; and disease is fostered by his filthy habits. Left to himself, he would exercise no preventive precautions; and proper sanitation forms a subject of battle between him and his guardians. It is estimated that there are now on reservations, 21,980 Indians suffering from tuberculosis and 35,769 with trachoma. Such a situation must make an appeal to all of us who have, even under conditions comfortable and favorable for the patient, faced dire disease

in our own homes; but in addition, one must think of the serious menace found in the existences of such a body of infection.

The Government is indeed making earnest efforts to protect those exposed but as yet uncontaminated as well as to preserve the Red Race from extermination. "To do this," the Report of Indian Affairs tells us, "it is essential that better sanitary conditions be instituted in the Indian homes, and cleanliness, better ventilation, and sufficient and nourishing food not only be insisted upon, but provided, if necessary." Great care in the way of segregating and treating patients, aseptic conditions in the schools, stereoptican instruction on health-topics and daily physical training there, the employment of competent and tactful field-matrons, of 128 regular and 59 contract physicians and (in the the schools) of 7 dentists—these are some of the means employed to preserve, restore and confirm health among the Indians who, unfortunately, are frequently unwilling to aid by cooperation those who wish them well.

In speaking of the Red Man as a holder of property, we must bear in mind that while he was not averse to the accumulation of goods, he thought of these chiefly as ministering comfort to him in the present time and not with the view of building up a great estate to be entailed to future generations. When need arose, a form of communism prevailed; the rich were expected to share with the poor. Hence there was little positive beggary among the Indians. In the Red Man, however, the instinct to possess personal property was quite highly developed, certain articles, such as weapons, belonging to the men, and others—household implements, for instance—being considered as the pos-

sessions of the women. Originally the Indian appears to have regarded the land very much as we do the air, holding it to be the common inheritance of all mankind. But by degrees, as the soil began to be cultivated and as hunting-ranges loomed in importance, occupancy of a territory established a claim to its ownership, and about this, the Indians became very punctilious. Disputes about such rights were the most fruitful source of dissension among the Aborigines. The idea, however, of using land as a merchandise did not seem to occur to the Indians until the practice of such purchase was introduced by the Caucasian.

Under the United States Government, all "reservations have been established by treaty or by order of the President, but in both cases the Indian's tenure is that of occupancy only." This aspect will no doubt be changed by the eventual outcome of the allotment system. A great deal of work is done by the Indian Department in taking care of inheritances of deceased Indians. During the year ending June 30, 1914, over 11,000 such cases were handled, necessitating the writing of 11,389 letters. It is stated that there are, approximately, 40,000 inheritance cases, "pending at the various agencies, representing inherited property valued at more than \$60,000,000."

It would be impossible to enter adequately here into the questions of water-rights and irrigation, which have been matters of grave concern to legislators for the Indian. These points seem also to have furnished opportunity for great rascality on the part of some person or group of persons, if we may give credence—and we must—to such exposures as have recently come to light regarding the distressing and shameful condition

of affairs among the Indians in Southern Montana. Public sentiment should be enlisted with ardor against such villianry; if the charge be well-founded. At this date, investigation is being carried on by Government order. Let us watch results.

We must pass, moreover, with a mere allusion, the stimulative efforts made toward interesting the Red Man in farming, and the Red Woman in home-making and keeping. The agricultural and industrial fairs have been useful in this regard.

ABORIGINES WHO ARE NOT RED MEN.

As we are giving our attention during the year to the aboriginal people of the Americas who are under the care of the United States, we turn now to a consideration of the natives of Alaska. These are subject to the jurisdiction of the Bureau of Education and according to Moffett, are, in general, classified and localized as follows: Eskimos (Innuits), Arctic region, scattered over coast and interior; Aleuts, Aleutian Islands; Athapascans, Interior Yukon and Copper River; Thlinglets, the Alexander Archipelago to Prince William Sound; Tsimshians, Metlakatla, Annette Island. These tribes have intermarried and associated until they have become practically one people although they appear to have had divergent stocks and traits originally.

The history of the native Alaskans has been a melancholy one, suffering as they did under the inhumanity of the Russians until political exigencies transferred the territory of Alaska to the United States in 1867, for the sum of \$7,200,000. This unique district, about the size of Australia, inhabited by a native population estimated variously as counting between twenty-one and twenty-eight thousand, a land having

11,000 bays and islands, a coast-line of 5000 miles, a longitudinal stretch of 3,780 miles, a varied climate, though a great portion of the district lies under a frigid sky, has great natural resources. The origin of the Alaskans is probably Asiatic, though in speaking of the Eskimos—who are not confined to Alaska, living in Greenland and along the Northern American coast, some villages of them also being found in Siberia—Grinnell asserts that, "Their traditions speak of a time when they lived far to the South and tell the story of their migration, and this is confirmed by the investigations of those who have studied them. There is other evidence that the Eskimos were once found as far South as the valleys of the Ohio and Delaware Rivers."

The olive complexion of the Aboriginal Alaskans differentiates them from the Indian, and yet they have many traits similar to those of the latter, in the way of being courageous, enduring, strong, hospitable and usually peaceable. Despite the infelicitous region in which many of them dwell, they are cheerful and contented by nature. Moreover, they are industrious, expert in the arts of trapping, fishing and hunting; but given to drunkenness and other forms of immorality. Their personal habits are so unclean as to be very revolting; the clothing is chiefly of skins, and their primitive winter houses are without due ventilation and are abundant in filth, though the native proves docile under kind influences and is improving his domestic conditions. He takes easily to mechanical arts and exhibits much ingenuity in the construction of various devices and in carving. The Alaskans are not a nomadic people usually, but have permanent settlements which, in

the earlier days, seemed each to possess its own government.

The aboriginal religion bears a certain resemblance to that of the Indian, but has as its chief deity an old woman of the sea who sends and rules the storms, and has power over the ocean-creatures. She needs to be appeased, and the *angakoko*, the conjurers or priests, find here their opportunity. The aboriginal Alaskans held to the belief in future worlds, though they thought that the soul was subject to transmigrations. They have many myths and traditions, being somewhat poetic in habit of mind. It is among the Alaskans that totemism comes to its fullest flower. Individual sex, family and clan had each its guardian, being or spirit—its totem—around which ceremonial clustered, and which, aside from religious significance, served for purposes of specialization or classification. Figures of the creatures which, idealized, represented the various totems were embroidered or painted or carved on many articles of dress and furniture. Eminently upon the remarkable totem-poles, made either of wood or black slate, was the rude yet ingenious art exhibited. These were of three varieties, outside house poles, those erected within the house, and such as were reared in memory of the departed. They were of various sizes from twenty to sixty feet in height and from one to three feet in diameter, elaborately carved with ornamental devices, perhaps in honor of some person or in commemoration of some incident.

Efforts have been put forth to elevate the natives. From Russia, more than a century ago, missionary attempts were made. Bishop Innocentius Veniaminoff, subsequently the Primate of Russia, spent twenty years of his life among the Alaskans, and seems to have been tender

and wise toward them. Of him it has been related that "when he preached the Word of God, all of the people listened until he stopped. Nobody thought of their fishing or hunting while he spoke, and nobody felt hungry or thirsty as long as he was speaking—not even little children." When Alaska came under the domination of the United States the Orthodox Greek (Russian) Church claimed a membership of 12,000 native Alaskans.

The Government of the United States has been assiduous in carrying forward educational matters. Our text-book speaks instructively regarding this effort.

It was through the instrumentality of a pious British navy officer who, shocked by that spiritual destitution which he observed upon the coast of North-west America, had presented the case to the Church Missionary Society in England, that William Duncan was stirred to volunteer for Gospel work in that neglected region. Among the Tsimshians, a fierce, degraded tribe, his lot was assigned, and in the midst of them he settled in 1857, opening his first school in June, 1858, at Fort Simpson, in North-western British Columbia. His devotion was rewarded. The savage people responded to the magnet of Christianized humanity and swiftly yielded to civilizing agencies. So soon as 1860, Mr. Duncan was able to colonize about three hundred and forty of his followers in a settlement called Metlakatla, about sixteen miles south of Fort Simpson. Here they lived happily, progressively and prosperously until their numbers reached about one thousand. But certain ecclesiastical difficulties concerning the management of the mission having arisen with the diocesan bishop, in which the colonial government became involved, Mr. Duncan migrated in 1887,

sixty miles north, with the most of his disciples to Port Chester on Annette Island, Alaska, where they gallantly established a second settlement, naming it, New Metlakatla. Thus they placed themselves under the protection of the United States, where Congress has set aside, for the use of these immigrants, Annette Island, about forty miles in length and three miles wide. Here there is an equipped, industrious, self-sustaining community of something like five hundred people, exhibiting what may be accomplished by the grace of God and the devotion, tenderness and intelligence of a missionary among a tribe untutored, depraved, even cannibalistic. It is feared that on account of valuable ores probably to be found on Annette Island, an inroad of white miners with the vices attendant upon such an element will be a menace to the Metlakatla Indians. Let us pray for them that they be not overborne by temptation, but that their holy behavior may rather influence the intruders for good.

Many names come before us for recognition as Christian benefactors of Alaskan tribes, for a number of Protestant missions have been established among these people, as may be learned from the following list of those who have entered the field: Presbyterians, 1877; Moravians, 1884; Protestant Episcopal, 1886; Baptists, 1886; Methodists, 1886; Swedish Evangelical Union, 1887; Friends, 1887; Congregationalists in connection with the American Missionary Society, 1890; Lutheran, under the auspices of the Norwegian Evangelical Church, 1900.

One interesting figure is that of Rev. Sheldon Jackson, D. D., who is noted as a benefactor of the Alaskan tribes, both temporally and spiritually. It happened that appeal for religious help having

reached Rev. A. L. Lindsay, a Presbyterian minister in Portland, Oregon, he interested the widow of a missionary, Mrs. A. R. McFarland, in the cause. She professed willingness to go to Alaska as a messenger of the Gospel. At first, it was thought that this was a project to be assumed by the Foreign Board; but Dr. Jackson, a frontier missionary of the Home Mission Board was just then providentially turned from his purpose to go to a certain point by the breaking out of the Nez Perce's War, and, deflected toward Portland, he heard the call of destitute Alaska, and resolved to sail with Mrs. McFarland for that bleak land. Fort Mangell was reached in 1877, and the great work of Dr. Jackson's life was begun. The record of his efforts, of his journeys in Alaska to investigate affairs and in the United States proper to enlist sympathy and good legislation, of his self-denial, the persecutions that beset him, of his ability, courage, energy, prudence, faithfulness and love for souls, will long be of service, not alone as a thrilling story, but

as a stimulus to devotion under difficulties. He exhibited his practical wisdom by the introduction, mainly through his efforts, of reindeer into Alaska for the benefit of the indigent and disheartened natives. Congress made appropriation for this purpose; the useful animals were imported and, through the agency of the mission-stations, and government schools, distributed. Food, clothing, means of locomotion were thus afforded to the native Alaskans, and by means of a well-planned system, the culture of the reindeer has become an increasing industry which, by the design of the Government, is limited almost entirely to the benefit of the native population. Here then, in this means of relief afforded to a needy people, we see one of the subordinate uses of Christian missions.

Alaska, this wide territory with its resources and despite its climatic drawbacks, is being recognized as a desirable possession. May God grant that the church shall see the value of investing there in work for the salvation of souls!

"Goodbird, the Indian."

JUNIOR STUDY—NUMBER FOUR.

BY MRS. S. S. WILSON.

We are now reviewing "Hunting Buffaloes," the sixth chapter in "Goodbird, the Indian."

1. In a former study it was suggested that attention be given to the dwellings and village life of the Indians, in which the most of the tribes spent part of the year. At this time, talk about the camp-life, and ask which the little Red Children would probably prefer.

2. See if the class can tell why hunting was so important in Indian life and what various uses would be made of the animals secured in the chase. Recall the

high value placed upon the buffalo, and speak of the introduction of horses and ponies by the white man and of the estimation in which these were held.

3. Some time before the meeting, distribute among the older Juniors cards on each of which is written some Indian term, such as calumet, papoose, Happy Hunting Grounds, Indian file. Get the children to write on the reverse of the same cards definitions—original if possible—of these words or expressions. The cards can then be exchanged in the class and read aloud.

4. Make plain to the Juniors that though in the free life of which Good-

bird writes there was much to interest a healthy little Red Boy, yet it was lacking in some particulars. The following incident taken from one of the leaflets issued by the National Indian Association, may be cited as showing that even the Indians themselves realize that there is something which their children are missing:

"The Superintendent of our Navajo mission work brought two thoughtful Navajo Indians from their wild homes in Arizona and introduced them to a Christian Endeavor meeting in Philadelphia. They were asked to speak. One of them arose, looked with eager interest right and left across the long rows of boys and girls, at their pretty, refined dress and at their happy faces, radiant with intelligence and expectation. Then a sad, hungry look settled upon his face. He seemed unable to speak till another call came from his leader, when with suppressed agitation he uttered this single sentence, his entire speech: 'I want my children to be like these children.'

"The effect was electric. How better could he have voiced the innumerable prayers of all the thoughtful Indian

fathers and mothers for the ineffable privileges of freedom, law, education, Christian teaching and Christian faith?"

QUERY LIST PREPARED BY

MRS. S. S. WILSON.

DO YOU KNOW—

1. To what special forms of disease the Indian of today is most subject?
2. What is meant by a totem?
3. What constitutes a large portion of the work of the Indian Department?
4. If dancing is more advantageous to the Indian than to the Caucasian?
5. From what region the native Alaskan probably came?
6. To what department of the Government has the supervision of Alaskan interests been assigned?
7. What was the sum paid to Russia by the United States as the price of Alaska?
8. How a sailor helped to save Alaska?
9. What danger menaces the people of New Metlakatla?
10. How the most useful lower animal now in Alaska came to be there?



RESTING AFTER EXHAUSTIVE SINGING AND DANCING.

FROM INDIA TO AMERICA via CHINA AND JAPAN.

(SECOND PAPER)

BY EMMA DEAN ANDERSON, INDIA. (HOME ON FURLOUGH).

IN CANTON.

Coming back from Tok Hing, I stopped for four days in Canton. Here I was the guest of the missionaries of the American Presbyterian Church. From my West river boat I took a small boat, and was rowed for miles over narrow canals to the Mission Compound, in connection with Hachett Medical College and Hospital. Dr. Mary Fulton, who is superintendent of the splendid work which is being done there, has given many years of her life to help Chinese women and girls. They have a fine three-story building; I presume you

they retain their own simple loose shirt and wide pajamas; these are usually black, but in the hospital service all are in white. The girls' schools in Canton are just full to overflowing, and many girls have to be turned away. China's door is wide open for all branches of missionary work, and the need is great.

On Sabbath I attended service in a Chinese church which is self-supporting. Everything was quiet and orderly as you would expect to find in America. Sabbath afternoon I heard a great drumming in the canal back of the hospital grounds and one of the doctors told me



GREETINGS FROM HONG KONG, CHOW CHOW ON HILLSIDE.

would not have noticed this, but to one coming from India it seemed strange to be up so high again.

Everything about the hospital was so clean and neat, and I was surprised to find the equipment so very much like what one finds in an American hospital. The assistants were fine looking. Dr. Fulton's head assistant is considered a splendid surgeon. The Chinese women and girls go about everywhere in their bare heads. On becoming Christians

it was the "dragon boat," and if I wanted to see it to go to the backyard. I did so, and saw a long, slim, black boat with twenty-six rowers on either side. Plague was bad in the city and they were trying to frighten away the demons which bring the plague. They had paddles with red and white spots on them, and in the center of the boat stood several priests beating drums and making a big noise. In the back of the boat was a man standing holding an image.

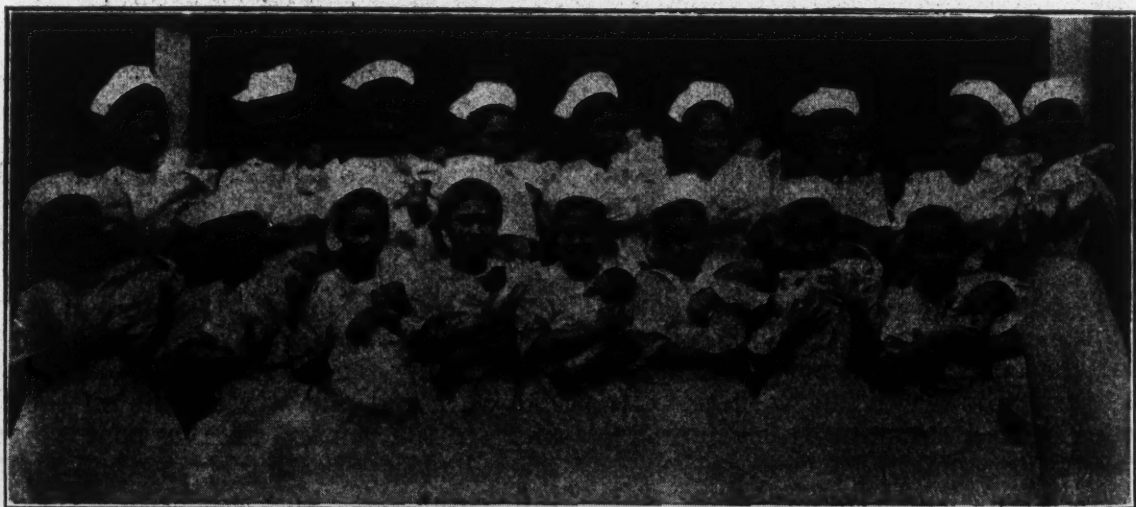
The missionaries said they became so tired of hearing this noise, often going day and night. Canton is just full of shrines and places of worship. The morning I left for Hong Kong, I had to take an early train and as I passed through the city it seemed to me that in front of every store and place of business there was incense burning at the places of worship in connection with the business house. One day I visited several of the temples in the city. One was called the "Medicine Temple." A poor woman came to pray for her husband who was very ill. She had to give the priest a good offering before he would pay any attention to her; then she made her offering at the shrine; the priest then took a small bamboo box from off the altar. This was full of little sticks about a foot long; he shook the box until one fell out, each stick was numbered, he looked at the number and went to another part of the temple where a lot of papers were fastened on the wall, found the one that had a number corresponding with the number on the stick. This was a perscription; he gave this to the woman and told her to go and get the medicine. In one place in the cemetery, there are rooms or temples, where the rich bring their dead, and the bodies are kept until a good time comes to bury them. Of course this is a money making scheme. When a rich man dies his body is placed in an air tight coffin and taken to one of these places. It is placed on a platform about four feet

from the ground; the relatives pay \$200 a year. People come there to pray and burn incense in what has now become a worshiping place. Around about on the walls are long pendants on which prayers are written. When the priest thinks he has gotten about all the money that he has any hope of, he tells the relatives that now a good time has come to bury their dead and the soul will rest in peace.

One day as the guide and I came out onto another street in our chairs, we found ourselves in the midst of an idol procession. They had different idols all covered over with flowers and taking them in chairs covered with flowers. Men were walking in front beating drums. How one longs for the time to come when the light of the world shall reach every corner of that dark land and dispel all this darkness.

Canton is a wonderful, interesting old city. The streets are very narrow and the buildings high and on all sides of the doors of the many stores are suspended long pendants or signs in bright colors written in large Chinese characters. You see the Chinese read up and down so all their names or signs are on long pendants. And, oh, the people, the people! I met thousands and thousands that day, and not a single foreigner, all Chinese.

The embroidery on silk and linen is very fine and so interesting to see them working on rice paper and the beautiful feather work.



NURSES AND THEIR LITTLE CHARGES, M. E. HOSPITAL, MANILA, P. I.

I came back to Hong Kong by train in order to see more of the country. China is just beginning to waken up in regard to the importance of railroads and new lines are being made. Hong Kong has a splendid harbor. This island is owned by the English, and wherever you find them, you will see splendid roads and substantial business houses. Just around the bay, there is a high cliff about six hundred feet high and there are buildings all the way up, tier upon tier of them, and at night when the many electric lights are burning, the view from the bay is very pleasing. So many temptations to spend money—as the display of things from all parts of the world, I think, is not surpassed anywhere. The Chinese ratan chairs and tables are just splendid, and so cheap.

In Hong Kong I met Rev. and Mrs. A. B. Caldwell, and Miss Howell, who had come by a later steamer from Calcutta, and together we sailed on the steamship *China* for America and Manila. It was very pleasant to be with your very own again. The *China* was the boat I went from America to Hong Kong on nine years ago, so I felt quite at home, but my voyage was a short one, in less than two days we were in Manila, and I stopped for three weeks with my niece and her family.

AT MANILA.

My nephew, Murray Crosby, has been in Government Service in the Bureau of Lands for almost five years, so it was a fine opportunity for me not only to visit

my relatives, but to see something of life in Manila. Our ship was to remain in port all day, so my nephew took us all for an automobile ride. And I shall try to tell you what we saw. I was impressed with the fresh, beautiful, green of the place. The roads are splendid; it did me good to see that America knows how to make good roads in her oriental possessions just as well as the English. Some of the roads were made of broken stone, others of shell. The houses are made of wood or cement and are built up from the ground. In the old Spanish houses, the lower story is used for servants, as a laundry and sometimes as a stable. I saw very little glass in windows in Manila, shell is used in place of it. This is to subdue the glare and it gives plenty of light. The houses of the village people are built mostly of bamboo poles and they stand on bamboo poles and the roof is made of the leaves of the palm tree. I am sure the houses must be stronger than they look or they would never endure the terrible typhoons that sweep these islands.

The people are brown in color about Manila and some of them are very good looking. The women dress in a long trailing skirt, and a short jacket with very wide sleeves, which are stiffened to make them stand up at the shoulders, and a three cornered handkerchief or scarf is worn about their neck. No matter where we met the women they were dressed the same. When walking on the streets the women hold up their train and tuck it into the belt. The



BABIES OUT FOR FRESH AIR, M. E. HOSPITAL, MANILA, P. I.

men wear the loose pajamas and the shirt on the outside as in India, hats on the head and sort of sandals on the feet. The educated man or business class dress in American clothes.

We went miles in and about the city amid beautiful homes, bowered in tropical plants and flowers. One tree called "the fire tree" was just a mass of bright red flowers, set amid rich green foliage. There are many such trees. Here and there were little lakes sparkling in the bright sunshine.

We went by "Fort McKinley" where our boys of the army are quartered. There are good comfortable quarters for both officers and soldiers. Everywhere most splendid order prevailed. We stopped at an old Spanish church to see the pipe organ, made of bambôo, and dating away back into the Seventeenth Century. Truly there is nothing new under the sun.

The Spanish did not spend much on ornamentation during their rule in the Philippine Islands, but they did build well and strong. The churches, the old wall, which dates back to 1590, testify to the truth of this statement. The old Spanish burying ground was a place of interest. There are two concentric circular walls in which there are 1800 niches for the receipt of caskets, also a small chapel. The niches are ordinarily rented for full year periods, and as the rent is seldom paid a second time, the remains would be removed and cast into a pit at the back of the chapel where they remained visible to the public. Since American occupation they have to bury them.

The markets are splendid, fine fruits, vegetables, fish and meat, sold under strict sanitary conditions; so few flies in Manila compared to other oriental cities. The city streets were so clean; the buffalo, very much the same as we have in India, is used for farm work and also dragging the heavy carts through the streets; very few cows are found on the Island, and everybody uses tinned milk.

Nine years ago, I spent two days in Manila, and I was surprised to see what had been done by way of improvements. A lot of land along the bay has been re-

claimed and many ships go right into dock now. I also noticed a fine Y. M. C. A. and normal school building; I know of no hospital so well planned and equipped as the Government General Hospital.

It would be a great pity if in the face of such wonderful opportunities for helping the people of these islands, America should in any way fail. We should not forget to pray for our President and his Cabinet, that they might be guided to do the right things for these people.

The population of Manila is about 250,000. There are about 5,000 Americans. There are about 3,000 islands and 400 of them are inhabited. There are many classes of people, some as black as American Negroes. Here too, one finds idolatry—all told there are about 9,000,000 people. Different missionary boards are at work and much has been accomplished.

One morning I went to visit the hospital in connection with the Methodist Episcopal Mission. I found a fine building just on the bay; everything was in the best of order, and many women and children were being cared for by the three missionary ladies and their assistants. Twenty-six little Philippino babies were lying in their little white cots, and the mothers were being taught how to care for their little ones. A room was full of day patients who were receiving a Gospel message while they waited for their turn to be treated. People come from all over the islands to be cared for by the missionaries. Not far from this I visited a training school for women. There young women come and are trained as Bible women, or more deaconesses, and they go here and there helping people any way they can. From here the lady took me to see one of the day nurseries run by the Women's Club of Manila. There, in a nice, airy room, I saw about thirty little babies. They were the children of women who had to go out to earn a living. The baby was brought by the mother and given over to the kind nurse, who took it and gave it a good bath, food, and cared for it all day, giving it more food when needed; and at five the mother came again and

got her baby. Although this work is only a year old, yet there are over one hundred babies enrolled in the three nurseries, and the mothers are learning to trust the kind women who are doing so much, with no hope of reward, for them.

You know that before the islands were taken by the United States they were under Spanish rule, and many of the people belonged to the Roman Catholic Church and were under control of the priests who kept them in darkness concerning the Word of God as much as possible. One of the missionaries told me the following story:

"One of the agents of the American Bible Society has an arrangement in connection with his automobile, whereby he can make light to show pictures. Out among the villages the people are very much interested in seeing the moving pictures. He makes it a rule that no one can get to see the pictures unless he buys the Scriptures or a portion of the Bible. Many in this way have been led into the light.

"On the night of January 14th, 1914, he sold 600 books. This did not please the Roman Catholic priests, and they hit on a plan to get hold of those books. Thinking that many of the people had gotten the books through curiosity to see the pictures, they got up a picture show, too, and the admission fee was to be a Bible. About 250 people brought their books and got to see the pictures. It was then announced that the next evening on the church plaza there would be a bon-fire made of the books and a crowd gathered to see the Bibles burned. It is said that the priest seemed to enjoy it very much. Think of it—the Book, the story or biography of Jesus Christ, Whom they profess to serve, the Book in the pages of which are recorded the priceless words of Jesus, the Son of God, our Saviour, was torn to pieces and burned in the Philippine Islands. This shows what the Roman Catholic Church would do had she the power."

From Manila we sailed for the Japanese ports of Nagasaki, Kobi and Yokohama. We had a typhoon for two days just after we started, which caused much seasickness. Because we had come from

a plague infected port and had not yet been ten days at sea, we were not allowed to land or unload cargo at Nagasaki. My plans were changed by this, as I had expected to take the train from there and enjoy some sight-seeing and get my steamer at Yokohama again.

The inland sea of Japan is a beautiful one, reminding one of some ports of the St. Lawrence river and the Thousand Islands. Many of the islands are beautifully wooded. Some places the passage between was very narrow. There were many light-houses upon the cliffs.

Although one sees beautiful things in India, China and Manlia, the Japanese certainly excel in their beautiful art works, such blending of color and such delicate shades.

It is eleven days sailing between Japan and Honolulu. We crossed the 180th degree of longitude one Sabbath evening, and so we had two Sabbaths in the same week. On the fourth of July we had a gay time. It was a lovely day, the sea was smooth, and we were ready for play. In the morning we all gathered on the deck at 10:30 and sang "The Star Spangled Banner" and a little girl put up the flag of the United States away up on the ship, then we had the "Declaration of Independence" read. In the afternoon there were sports of different kinds in the swimming pool and on the deck. All were to come to dinner in fancy dress and wear masks; I dressed as a high caste Hindu lady, and we had lots of sport and a fine dinner.

One day we saw whales on both sides of our ship. Some places the sea was full of jelly fish. When we were in mid-ocean we met the *Korea*, of the same line as our boat, and as we had a "stow-away" from Japan, we stopped our ship and transferred the man. He would be taken back to Japan and punished for trying to steal a ride.

It is wonderful to think how well the officers know about the boats. They told us two days before, just where the *Korea* would come, and it was as they said. This it the only steamer we saw all these days, and we have seen just one island, it is called "Bird Island." Many birds have their homes there, and a number of very beautiful ones came fly-

ing about our ship; the first officer fired off a gun to stir the birds up, so we might see them.

We were in Honolulu all day, and how refreshing it was to go ashore after eleven days on the ship. I cannot decide which is the more beautiful, Honolulu or Ceylon; it is not so hot in Honolulu. We took the street cars and went for miles and miles along the beautiful roads. Such a collection of flowering trees and lovely flowers!

Honolulu is an American city in a tropical climate. It is very much the same the year round. I wish you could see the "Aquarium" there, I am sure it would be hard to believe that there are such highly colored fish as those I saw there. They are red, blue, yellow, white, black, spotted, barred, several colors

mixed, oh, such beauties! I am thinking while I write about this, how beautiful our heavenly Father has made things. There are the lovely fish that live down deep in the sea, seldom, if ever, seen by man; and yet they are made as beautiful as the birds that fly in the air. And the grand sunsets we saw! No artist could paint them and do them justice. Then this mighty, rolling, tossing ocean, how grand! "*The sea is His and He made it.*"

How glad we were to see the "Golden Gate" and the hills of our own beloved land, and to know that just beyond were many loved ones waiting to welcome us home again, and as I stepped ashore, I could truly say "Goodness and mercy had followed me all along the way."

HOW TO ANSWER A CHILD'S QUESTIONS.

BY LEONARD KEENE HIRSHBERG, M. D., A. B., BALTIMORE, MD.

The following is at hand, with request for publication. This seems an opportune time. In the study, "The Child in the Midst," we are apt to consider the problems only from a "foreign mission" view. The writer appeals to every home—more especially the homes we have in our best communities.—Ed. Magazine.

"**YOU DOCTORS** are very precise about guarding a child's health and advising us poor mothers about a child's physical welfare, but I have yet to hear any of you tell us how best to care for a baby's mind when it begins to talk at two years of age or thereabouts."

This was a severe indictment leveled at several doctors recently by a sensible woman, which is so true in general, that as a matter of self-defense I hasten to answer on my part. Infants in arms, unlike the highest type of man-like apes, have the power to choose between two or more alternatives, even without a thorough-going understanding or consciousness of that choice. This freedom of choice is unconscious in a way, but not wholly devoid of guidance. That is to say while the moral responsibility has not yet budded there is an impulse to select for baby between what is good for itself, and to avoid what is painful.

At birth this fact is so plain that it must be credited to inherited and in-

stinctive endowments. These instincts, however, must be distinguished from those pre-determined, highly skillful instincts of the animal world, which make such perfect communities as is evident among wasps, hornets, bees, and ants. Such creatures, it is evident, have no freedom of choice but must, according to ancestral custom, do definitely what their inherited instincts direct.

Unluckily as well as luckily, a new born baby does not by heredity receive the scientific, artistic, learned, or otherwise skillful endowments of its ancestors. It must begin all over again for itself to select between each series of opportunities, that which it feels to be good, better, or best, as against the greater of two evils. The child is father to the man, just as it must learn all over again to dread the fire, to be honest, and to avoid injury.

There is, however, a compensation for the absence of that perfection of instinct which, born in a beaver, makes this little creature build a dam, that only

after years of university and engineering knowledge, comes to man. This compensation rests upon the fact that a child may decide between building a dam, creating an aeroplane, inventing wireless telegraphy, utilizing the electrons of radium, or taking motion pictures by telephone.

It is then the unborn germs of greater feats of physical and moral derringdo that make a baby's untrained freedom of choice superior after all to the ingenuity of the nest-building bird or the dam-creating beaver. This liberty of the senses makes for a craving after knowledge; the seeking for a "reason;" the inquiries that come from a child as soon as it can talk of why, where, how, and when. Indeed what a child ultimately becomes depends upon the questions it selects and the answers it receives. No one will deny now that the great mass of mankind, the "mob" as some writers brutally put it, are in their mental attitude more than in their behavior, much the same as the ruminating cow; the colonizing ant; the busy little self-centered bee.

The majority of the human tribe roam only so far and no further—and it is very close to their own towns or neighborhoods—than is necessary to get what they want by fair means or foul and to utilize it for the present promptings rather than for any future ones. Not so, however, as a child. Then even long before his second year, when speech commonly appears, the baby notices its immediate surroundings and shows that he is not satisfied wholly to hear, to see, to touch, and to seize with its muscles and this curiosity is given outward expression as soon as its words are available.

The dozen senses of the baby give it information, but the child seeks knowledge over and beyond what it feels, sees, and hears. It must obtain news of the physical world outside of its own self; it longs for experiences at second hand more abundantly and sooner than its own senses can hammer home the lessons.

Sooth to say, however, a child learns oftener that fire burns by being "burnt," than by any instruction or

"warnings" from its elders. And why is this so?

Is it the child's fault or the fault of the grown-ups? The answer is beyond cavil, to-wit, the parents and others who have already been licked by tongues of flame, fail to drive home their teaching with proper examples and emphasis. When a child looks at the flame that is red, and exhibits an open-eyed inquisitiveness or surprise, does the average parent, which is you, my guilty reader, stop for the fraction of an instant to give a solemn explanation of what fire does and the danger it includes? Not a bit of it.

You smile lovingly upon the infant, place the box of matches "out of his reach"—fatal words only too often—or you tell the baby to "keep away from the stove." Only this and nothing more. Later when the child is scarred for life or burned nearly to death, you marvel at the strange ways of Providence. Yet it is your own fault, inbred from the same sort of carelessness in your parents.

The answers that a father or mother give to a child's questions are usually considered as final by the boy or girl that asks them. These answers are more apt to be too brief and monosyllabic than untrue. To give a child a confusing or false reply is not as bad as to give it a short, sharp and unsatisfactory one. Just as the crawling and riding child is uncertain in the use of its muscles, so a child lacks an independent, analytical, and sceptical understanding if an answer is very brief. Verily a child is more likely to penetrate a confusing and inaccurate answer than a short one.

The mother who riddled the doctors with verbal shot and shell about their negligence of a child's early mental development spoke true, if bitter words, as Dr. A. McGill of Montreal, well said, "Happy the boy or girl whose grown-up friends protect, as to his *mental* growth with the same anxious care that the average parent gives to the *physical* well-being of his offspring." It is far better to calmly give a long detailed reason why certain questions cannot as yet be answered than to fake up an

answer, laugh the question away, or tell a deliberate untruth.

A child soon understands how little its parents and other grown-ups know, and all of you recall to this day nasty figments that were impressed upon your questioning mind by mistaken elders who with either a "children should be seen and not heard" snuffing or a "mother is busy" or "papa has no time" reply. As a matter of fact children are not born to blush unseen or to speak unheard. They have all the rights and privileges appertaining to a bubbling young life. As long as they are not precocious, bumptious, disobedient, or otherwise unethical, they are entitled to "speak right out in meetin'" providing no one else is at the moment speaking.

You should reply to a child's every question calmly, thoroughly, and with patience. Always be free and candid with your "I don't know." This will make your correct answers all the more emphatic and lasting. The reason that most children ignore advice or scoff inwardly at the "be careful of the fire" admonition, is because the rapidly accumulating experience of the youngster has already given proof that one in every two of its mother's answers and warning are false.

If you tell a child anything, make the statement concrete, truthful, and do not fail to mention the abstract terms that correspond to the example you mention. Thus if you tell him the earth is round, complete this abstract reply with the particular proof that a ship disappears over the sea with its hull first and its topmast last. Show him that the incoming vessel appears with its sails first and its hull last.

If children were answered in this wise at the earliest ages, ere they are five the average child would be twice as far advanced in everything but abstract arithmetic, as children of ten and eleven are

today. The fact that the parent of today is not able properly to respond to the inquiries of the little one, begs the question, for the men, means, and libraries are always at hand to find out the truth.

Children appreciate it all the more when their question is jotted down on notepaper—which should be kept at hand for just this purpose—and the answer comes a day or so later when they have already forgotten that they ever evolved it.

Truly, the questions of a child are so fleeting and withal so important to the little one's ultimate efficiency, that little birthday books are now very wisely published with the view of writing down every question the child asks. This is a great undertaking, to be sure, but in this way the overworked and harassed mother can preserve those significant quests for knowledge that come so abundantly in early childhood that no two of them ever come alike throughout a long life.

If thus put down in black and white those that go unanswered, those that change with time, and those that are but too hastily finished, can be filled out more completely later on. As soon as a child is old enough—at seven years and afterward—it should be allowed to write such questions as it considers most important. But under no circumstances should the child be expected or compelled to write them. There is no surer way to smother out an inquiring young mind than to make him do what he does spontaneously or with pleasure.

The child is tempted by the eye,

The muscles, ears, and touch,

He asks of sea and starry sky,

Can answer be too much?

He counts the sands, and measures seas,

The air he breathes is new

To him, and each reply agrees

With facts he must not rue.

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

THE POSSIBILITY OF PERSONAL WORK AMONG MOSLEMS.

A prominent Moslem convert in Egypt and worker among Moslems says that even within the last ten or fifteen years a remarkable change has taken place in the attitude of Moslems towards Christian truth. There was a time when almost every Moslem refused with scorn even to listen to the Gospel message. This was followed by a period when most Moslems met the presentation of the Gospel with hostility, debating at every opportunity; but, at the present time, most of those



A TURKISH WOMAN

whom he meets are ready to listen to the Word, if not with eagerness, yet with respect and tolerance. There is no doubt that there is more freedom and a greater possibility of personal work among Moslems than ever before. It is also my conviction, as a result of experience in itinerating work on the Nile boat, that the majority of Moslems personally invited to hear the Gospel messages, as presented in the churches, schools and other places, would like to do so were it

not for the difficulty of overcoming prejudices, and especially of being criticised by their fellow Mohammedans. This being the case, it presents to the Christian a wonderful possibility of doing personal work for the spiritual welfare of Moslems—the possibility of tactfully approaching them with the Gospel and of making it easy for them to hear the truth—the possibility of bearing personal witness to the truth.

During the itinerating work of the past year, there were countless opportunities of giving personal invitations to Moslems to come and listen to the Word of life. The result of such personal invitations has been very encouraging. Meetings, at which quite a number of Moslems have attended, were held in most of the Protestant churches of Upper Egypt. Similar meetings have also been held in Coptic churches. Frequently, meetings were held in school buildings, in Christian homes, in store and workshop, in the flour mill and by the river side, sometimes on the streets and on the Nile boat. Often 20, 30, 40, even 70 or more Moslems, besides a large number of Christians, attended these meetings. Undoubtedly, there was no place where such work was done and invitations given without Moslems attending. Once, two Moslems wearing green turbans (signifying them to be descended from the Prophet Mohammed) guided the missionary through the town, inviting everybody. Many came to the meeting, which was held about eleven o'clock, Friday morning. Knowing that the Moslems wished to attend prayers in the mosque at noon, the speaker promised to inform them when it drew near the noon hour. He did so, and what was his surprise when nearly half of the audience arose and left. He had had no idea that there were so many Moslems present, and doubtless all these came in response to personal invitations. In another place, in an audience of seventy-five, seventy were Moslems. Although

an opportunity was given to all to leave after the first sermon, yet the most of them remained to hear the second discourse. On one occasion after Communion service, which was held in a flour mill, the missionary went to the home of one of the church members for dinner. Three of the five who ate with him around the dinner table were Moslems. One said to the host, "I am going to eat with this man whether you allow me or not." Another of these, a Moslem Sheikh (religious teacher or priest), rode to a neighboring village in the afternoon to hear a second Gospel discourse.

There are wonderful possibilities of work among Moslems by showing the Christlike love, which means self-denying—love under provocation. The greatest need of the Moslem world today is the Christ love.

(The above is an extract from an interesting article by Rev. W. H. Reed in the *Moslem World*).

GRADUATING EXERCISES AT THE GIRLS' SCHOOL, ASSIUT.

At the appointed time the tent was filled with a fine crowd of people who had gathered from different parts to see this unusual sight in which the Egyptian girl appears in a "new dress" of education, advancement and refinement.

The graduates were seven. Some gave essays in English and some in Arabic. Lily Alexan, the daughter of Alexan Bey, gave an English essay on the subject, "The Footpath of Peace." Her delivery was very pleasing and her pronunciation excellent, and her voice very clear and her gestures very effective. The applause given her was the proof of the approval of the large audience. Another English essay was given by Tafeeda Guldass, subject, "The Keeper of the Light." She spoke of the duty of the light bearer to his country and his countrymen according to the measure of his knowledge and education. She sat between great applause (that is, she left the platform amid great applause). An Arabic essay was given by Anada Guldass on the sub-

ject, "A Man's Paradise is His Home," and another by Fulla Marcus on "The Voice of Mercy." An Arabic dialogue was given by the other three graduates—Esteer Aowadalla, Faheema Moosa, and Faieeda Butros on the subject, "The Responsibility of Women." These were all very pleasing to the audience, both in the thoughts presented and also in the manner of presentation, and the applause was great.

A French poem "The Questions of Children," was recited by Edna Wesa, the daughter of George Bey Wesa. She did exceptionally well for one of her age. The audience remembered with gratitude and pride that her grandfather was the first Egyptian to open a school in Upper Egypt.

By request the Governor of Assiut Province presented the diplomas to the graduating class and he gave an address full of wisdom and encouragement saying, "The daughters of today are the mothers of the future, and when the sowing is good the harvest will be great." He called our attention to character training and referred to a conversation on this subject between our Sultan and the editor of the Times, and he played on the time of his (the Sultan's) greatness (that is, he magnified the greatness and ambition of the Sultan). At this point the audience gave three cheers for the Sultan, "Long live the Sultan." The Governor continued his address, praising the people of Assiut for their desire for learning and education, and especially for their attention to the education of women. He said "The greatest witness to this is the thousands of people gathered here tonight. I am very proud to be the Governor of a province that has in it such people, and such daughters as are now before you." Then he expressed his great appreciation of the work of the American Mission, "to whom this city and province owes its advancement and enlightenment."

Dr. McClenahan then rose and in behalf of the Mission and the people of Assiut said, "If you feel proud to be our Governor, we are more proud to be your subjects."

The program closed with the singing of the class song.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

It is with great regret and sorrow that we have to tell you that Miss Minger is again very seriously ill. All that care and skill can do is being done for her, and she is being cared for by a nursing sister belonging to the Lady Minto Association of Nurses for India, who has been a real friend as well as a most efficient nurse; while our own Dr. White has been untiring in her attendance and devotion, as also Miss Hill and others of the ladies. At the last word they had brought Miss Minger to Jhelum to be in the hospital there, and she had stood the journey well. Pray especially that this precious life be spared to the women of India who need her so much.

NOTE:—Soon after this anxious note concerning Miss Minger was mailed, her precious soul passed from India into Eternal life. Notice of Miss Minger's death appeared in February Magazine.—EDS.

We are glad to send word of the safe arrival of the missionary party from America, December 11th. A letter from Miss Morrison gives details of their journey.

Good news has been received from most of the camps. The workers report good audiences and improvement in most instances. In some of the districts the Roman Catholics are giving a great deal of trouble and taking over whole villages of our people, while in others news has come of quite a few who had gone over to the Catholics returning again to our Church. They found that the promises that had been made to them were false.

Christmas was a happy time in most of the stations. We heard of jalsas (happy gatherings) being held everywhere, even if in some cases it was only cha pani, literally, tea water. It does not take a great deal to make an Indian child happy, and a few pieces of candy in colored paper, and an orange, go a long way. We send you a glimpse of the happiness some good friends made possible at the Avalon High School. This was not the only place visited by Santa Claus, however, and joy and good will

came to earth in many places even in this sin-cursed land.

Pathankot.

Christmas, January 6th, for that was our Christmas day here this year—was a red-letter day for Avalon School. Santa Claus apologized for his tardiness by saying that he had been in France and in leaving, passed through Germany and there was held up. Then Mrs. Santa got sick, which detained him longer. However she had sufficiently recovered to come with her husband. It is not many places that are favored by a visit from her!

We had two lovely boxes from home this year, one from Miss Campbell's brother and one from a friend of mine. It certainly was a joy to see so many made happy. We are very thankful to those who sent them and also to those who brought them to us.

There were about 85 dolls, 9 work bags, 65 handkerchiefs, 34 hair ribbons, and a lot of picture books and post cards distributed among the dispensary staff, the town school and our girls. We decorated the church with a Christmas tree and a lot of Christmas bells and it really looked very pretty. If the folks at home could have seen the faces of the children that night I am sure they would have felt well repaid for their work.

LOUISE SCOTT.

Lyallpur.

Dear Friends:—

"He bringeth them unto their desired haven." God has again been faithful in answering prayer and a large party of missionaries of many denominations arrived in Bombay, December 11th. The voyage was uneventful but full of interest because of the extensive war equipment on ever hand. Across the Atlantic we carried a cargo of gold and food stuffs, and were guarded by cruisers, no deck lights, windows darkened, and head light only flashed on occasionally. London seemed very dull and quiet for London. There were few men about, so many people in mourning, and the city dimly lighted, many of the globes being painted black half way up to dim the

light. War bulletins were constantly being issued.

At Liverpool we barely had time to transfer our luggage to London and re-embark on the mail steamer "Caledonia" for Bombay. This ship was crowded to its utmost capacity, and, on account of the mines, travelled very slowly for twenty-four hours, stopping altogether the first night out. We did not dock at all between London and Bombay, but stayed clear of all shores. Where putting off and taking on of mails was necessary boats came out to us. Only British subjects were allowed to land at Gibraltar. We saw all sorts of war vessels and troops belonging to many of the nations at war. At Port Said were 40,000 soldiers on troop ships from New Zealand and Australia, gay happy lads, singing songs and shouting

to passing boats; one's heart ached for them. One of our ladies threw them a lot of Turkish Delight and they threw her a button from the "Emden."

It is good to be back in India. We were very excited when letters came aboard at Bombay and we learned that Miss Martin was to go to Rawalpindi, Mr. Colvin to Sialkot, and I to Lyallpur. We are all well suited. And now as we enter a new term of service may we ask your prayers that we may be used of God to bring many of these people out of darkness and bondage into the light and liberty of the children of God. The winning of India for Christ means sacrificial effort on *your* part as well as on ours. Let us be *workers together*.

In His love,

JEAN MORRISON.

WHAT WILL IT MATTER?

What will it matter, dearest,
When the day of life is done,
And the sheaves we've toiled to gather
Shall be counted, one by one,
Whether we work in the sunshine,
Or whether the storm-cloud rose,
If only we have the bundles—
For the Master hath need of those.

What will it matter, dearest,
When the pearly gates are passed,
And our feet, all torn and bleeding,
Find shelter and rest at last,
Whether the path was thorny,
Or whether the way was plain,
If India's poor, lost children
Shall join in our glad refrain?

What will it matter, dearest,
At rest at the Master's feet,
Chanting our hallelujahs
In rapture and joy complete;
If China can join the chorus,
And Africa—latest born—
Shall rise up to call us blessed
On the Resurrection morn?



PESTALOZZI, THE CHILDREN'S FRIEND.

1746-1827.

(See Frontispiece).

His name is Italian, but he was a Swiss. His ancestors had been citizens of Milan; but one of them, becoming Protestant at the time of the Reformation, had to seek a Protestant country to live in, and went to Zurich.

After the Revolutionary War in Switzerland the Canton of Unterwalden was over-run with wretched children who seemed to belong to nobody. They prowled about the burned hamlets and infested town and country like little wolves. The government asked Pestalozzi to take charge of some of them and offered him some little aid.

Pestalozzi at Stanz in the Canton of Unterwalden began with the charge of eighty children whom the events of war had rendered homeless and destitute.

HIS SYSTEM OF TEACHING.

"I was obliged," he says, "unceasingly to be everything to my children. I was alone with them from morning to night. It was from my hand they received whatever could be of service, both to their bodies and minds; all succour, all consolation, all instruction came to them immediately from myself. Their hands were in my hand; my eyes were fixed on theirs; my tears mingled with theirs; my smiles encountered theirs; my soup was their soup; my drink was their drink. I had around me neither family, friends, nor servants; I had only *them*. I was with them when they were in health, by their side when they were ill. I slept in their midst. I was the last to go to bed, the first to rise in the morning. When we were in bed I used to pray with them and talk to them till they went to sleep. They wished me to do so.

***"I knew," he says, "no system, no method, no art but that which rested on the simple consequences of the firm belief of the children in *my love towards them*. I wished to know no other."

Gradually Pestalozzi advanced to the main principles of his system of moral education. He says:

"Nature develops all the human faculties by practice, and their growth depends on their exercise. The circle of knowledge commences close around a

man, and thence extends concentrically. Force not the faculties of children into remote paths of knowledge, until they have gained strength by exercise on things that are near them.

"There is in nature an order and march of development. If you disturb or interfere with it, you mar the peace and harmony of the mind. And this you do, if, before you have formed the mind by the progressive knowledge of the realities of life, you fling it into the labyrinth of words, and make them the basis of development. The artificial march of the ordinary school, anticipating the order of nature, which proceeds without anxiety and without haste, inverts this order, by placing words first, and thus secures a deceitful appearance of success at the expense of natural and safe development."

In these few sentences we recognize all that is most characteristic in the educational principles of Pestalozzi.

He relied upon a principle which must be insisted on as cardinal and essential in education. He secured the thorough interest of his pupils in the lesson, and mainly through their own direct share in it. "Observation," according to Pestalozzi, "is the absolute basis of all knowledge and is therefore the prime agent in elementary education."

His biographer writes: "In spite of Pestalozzi's disqualification in many respects for the task he undertook, in spite of his being merely an elementary teacher—utterly unacquainted with the science and art of education and very scantily furnished even with elementary knowledge—through the force of his all-conquering love, the nobility of his heart, the resistless energy of his enthusiasm, his firm grasp of a few first principles, his eloquent exposition of them in words, his resolute manifestation of them in deeds—he stands forth among educational reformers as the man whose influence on education is wider, deeper, more penetrating than that of all others, the prophet and the sovereign of the domain in which he lived and laboured." "Well crowned, the children's friend."

EDITORIAL.

"BURDENED."

(See Frontispiece, First Page).

Sorrowful women's faces, hungry, yearning,
Wild with despair or dark with sin and
dread,
Worn with long weeping for the unreturning,
Hopeless, un comforted.

"Give us" they cry; "your cup of consolation

Never to our outstretched hand is passed.
We long for the desire of every nation,
And, Oh, we die so fast."

"Does He not love us too, this gracious
Master?"

"Tis from your hand alone we can receive
The bounty of His grace; Oh send it faster
That we may take and live."

"Can you not, my Christian sister,
just now let imagination have full sway
and put yourself in the place of the
Mohammedan woman. Think yourself
there, be a Mohammedan woman for a
few brief moments; live her life; think
her thoughts; suffer her sorrows. Think
of the unrest and heartache and longing
for something unknown but something
better; or be the "fellaha"
(see frontispiece); put burdens on
your head, and a child astride your
shoulder or hip and walk for miles
under the burning sun. Work in the
field, dig ditches, carry mortar; live
in one room with a donkey, a cow, a
goat, a brood of pigeons, or a flock of
chickens; sleep on the mud floor; let
sickness seize you there, and suffer
only neglect and physical pain; and
the thought that NOBODY CARES
no one will care if you are taken from
earth. Then ask the Master this question:
'Lord what wilt Thou have me

to do' to help carry the message of Thy
love to 100,000,000 MOHAMMEDAN WOMEN
WHO SIT IN DARKNESS TODAY?"

—Extract from Mrs. J. P. White's article in W. M.
Magazine, Jan., 1909.

Are you going to Spokane? Send
your name to Mrs. J. T. Logue, Convention
Secretary, 2163 E. 74th Street,
Cleveland, Ohio.

* * *

ONE THOUSAND AND FIVE
HUNDRED SUBSCRIPTIONS FOR
THE WOMEN'S MISSIONARY
MAGAZINE AT SPOKANE CON-
VENTION!

Can it be done? It can be done with
the united effort of those who are to be
our representatives at Spokane. Every
delegate at the Women's General Mis-
sionary Convention will be a representa-
tive of some Presbyterial. No delegate
will go to Spokane without more or less
preparation as a representative.

Perhaps not every Presbyterial will
be represented; we regret that fact.
But there are some Presbyterials that
will have two or more representatives.

The plan is to have "a shower of
subscriptions" for the Women's Mis-
sionary Magazine. It will require much
interest and some work to take part in
this unique affair. The women of the
church have not been asked to make a
special effort in behalf of securing a
special demonstration for the Missionary
Magazine for three years. We cannot
afford to drift into indifference in re-
gard to our missionary periodical. The
question arises quite often, especially
in the minds of the editorial committee,

"Is a monthly missionary periodical of importance in the administration of our mission work? If it has an important message to carry to the women of our church, why may we not ask the support of an increasing circulation?"

Our plan is to ask of every delegate going to the Spokane Convention, her special cooperation in behalf of our effort to increase the circulation of the *Women's Missionary Magazine*! Delegates are appointed to represent the Presbyterial Society. It is no more than right that Societies in every Presbyterial aid the delegate in a canvass for *new* and *renewal* subscriptions, to be presented when her own name and Presbytery will be called! There is going to be a special feature of "Showering down" subscriptions to the Magazine at the Spokane Convention, and no one Presbytery will want to fail to have at least *fifteen* subscriptions from the several Societies in the Presbytery!

The proper way to secure this is to have the endorsement and aid of the Presbyterial Executive Committee. We do not see anything more inspiring to the editorial work of your Magazine than this one effort. If your Presbyterial Society will not have a delegate at Spokane, send subscriptions to the *Women's Missionary Magazine*, Xenia, Ohio, before May 7th, and when your Presbytery is called during "the Shower," you will be ready to answer the roll call!

We are cheered with the year's work. It was no small undertaking to assume the added responsibility of the *Enlarged Magazine*. We have received many, many, kind encouraging words, but some have failed to renew at the price of One Dollar per year. We are anxious to secure the renewal subscrip-

tions of all who have been our readers. We also want many new friends.

Dear people, if missions is a real thing to you, you need to keep well informed, especially about your own Church's work. We realize our Magazine has a wider field to enter, and we hope improvement will mark every step of the way. Your own subscription will aid in this. We believe the women are going to support their own missionary periodical with increased interest. The effort to awaken an interest in behalf of the larger circulation of our Magazine is now before you. The call for *fifteen hundred* new and renewal subscriptions at this time is the first step to obtain the larger circulation.

Really this is the only specific duty imposed upon any delegate in general at the Convention. The Magazine Committee can not make a personal canvass of the membership of the Societies to present its claims. Presbyterial Executive Committees can make it possible to secure from now to May 7th a thorough canvass and the result of such an interest will be a regular "down pour" of Magazine subscriptions at Spokane. Is it worth while? Is the publication deserving of your time and effort?

We are expecting great things at the Magazine hour at Spokane Convention. We believe in the effort the women are going to make. It will be no surprise if *Fifteen Hundred* subscriptions will be the minimum number! Do not fail in your part!

* * *

FIFTEEN HUNDRED SUBSCRIPTIONS TAKEN AT SPOKANE! What an inspiration!

* * *

Take your quota of Magazine subscriptions to Spokane. "A big shower" is expected.

WHY AN ISOLATED PRESBYTERIAL FAVORS THE ISAIAH 41:6 FUND.

Why I Favor the Isaiah 41:6 Fund.

As a representative of one of the small Home Mission Presbyteries of the Southwest, I wish to tell why I favor the Isaiah 41:6 Fund. Last spring our great-hearted Field Secretary, Mrs. Alter, while visiting the Presbyterials in the Southwest, bringing help and cheer to all, was greatly impressed with the effort put forth by the women to keep up their Presbyterials, in spite of the smallness of the societies and the great distances between them. Because of these facts also she saw how difficult, and in some cases how hopeless, it has been for these Presbyterials to be represented each year at the Annual Convention of the W. G. M. S. She set her fertile brain to work and as a result we have the plan of the Isaiah 41:6 Fund. We women of the small Presbyterials are truly thankful to Mrs. Alter for her kindly thought for us in devising the plan which, if supported, will make possible the representation in the coming Convention of each Presbyterial by at least one delegate. How nice it would be to have the whole seventy-three Presbyterials represented at Spokane! It would then be truly a representative Convention, and each Presbyterial delegate would take back to their societies a better knowledge of how things are done in "our church" and enough enthusiasm to vitalize the work till the next Convention. To many of the members of our frontier societies, who have never attended any meetings of our church, larger than a small sized Presbytery or Presbyterial, it would mean a great deal more than to those who have attended Conventions year after year.

In our Presbyterial (Oklahoma) we assess a delegate fund of fifteen cents a member each year to pay the way of a delegate to the General Convention. But even with this considerable assessment it usually takes three years before there is enough in this fund to encourage us to even think of sending a delegate and then it can usually be accomplished only by naming a delegate who can pay a

considerable part of her expenses out of her own pocket. If such can not be found there must be another year of waiting in the hope that maybe the Convention the next year will be nearer us and we can pay our delegate's whole expense. I believe in no case since I have been in the Presbyterial has it been able to pay all of its delegate's travelling expenses. If the Isaiah 41:6 Fund appeals to any of the big sister Presbyterials or any individuals therein, enough to provide a fund sufficient to enable the little sisters to meet them at the Convention we believe both will be benefitted.

We are working toward the Standard of Efficiency. Do not know whether we can reach it this year or not. We are hoping and praying that a member of the Women's Board can be with us at our spring Presbyterial.

MRS. F. G. WRIGHT,
Guthrie, Okla.

* * *

If the women of the church think it is necessary to have the Women's General Missionary Convention annually, they must show their interest through the wider circulation of their own Women's Missionary Magazine.

* * *

WHY THE W. M. S. SHOULD FAVOR THE ISAIAH 41:6 FUND.

May we not reasonably believe that by means of the present European conflict the God of nations is purging so-called Christian civilization of the dross of materialism and selfishness? That the whole world is to realize as never before how un-Christian is the spirit of self-interest with no regard for the rights of others, much less desire to minister to their advantage? May we not hope the Church, His Church, is to emerge from the baptism of fire, chastened and purified, fitted as never before to carry a Gospel of self-sacrifice and service to the heathen world?

Were we not planning a development of this spirit in our Conventions when we decided to establish the Isaiah 41:6 Fund? In what better spirit could we meet and plan our future work? What

could lift us nearer to Him and assure His presence with us? Will it not minister to our own development to "Bear one another's burdens?"

On the other hand consider the gratitude and love present in the meeting in the hearts of those who have travelled long distances at great expense to attend an occasional Presbyterial and to whom a General Convention has heretofore been an impossibility.

What stronger or better feelings could animate us all at such a time or stimulate our devotion to the cause of Christ? We feel that a meeting, in which the Christian virtues of unselfishness, gratitude and love control, is assured of success from the beginning. The Master knows our desire to be like Him and He will be with us.

By means of "the help of a neighbor" many will be in the Convention whose years of practical experience and personal knowledge of Home Mission work must be of great value. The information they bring as to actual conditions and needs; their appreciation of circumstances and situations; their advice in the discussion of ways and means; and their willingness to "spend and be spent" will add to the general interest to be developed, and aid in the solution of at least some of the problems to be solved.

The East can touch elbows with the West, successfully, only as both are fairly represented. Knowledge gleaned from reading and study is helpful but the direct testimony of those who *know* is more convincing. If we want to be assured of the success of our past work and the wisdom of our expenditures we need the presence and verbal expression of those who alone are in a position to know the facts and are able to state them clearly. This can only be done by those on the field. Hence, we need them with us. They can tell us what we need to know, and they can help us decide many questions besides those which concern themselves alone. The various lines of work under the care of the Women's Board are supported by the women of the whole church, hence they are entitled to a voice in its plans, purpose and scope. They would like to know

how and where the monies they have contributed are to be used and should be represented when such matters are decided.

It is their misfortune, many times their willingness to be used wherever the Lord should lead, that has prevented their presence in the past. May we not hope that in the future the General Convention is to be more truly representative and those from far away distances may sit with us in our deliberations and help us plan for the work and service of our King?

MRS. MATTIE McMILLAN CRAIG.

* * *

Large plans are being considered to increase the circulation of the Women's Missionary Magazine. *Fifteen Hundred* subscriptions at Spokane is the beginning of the new era for the Magazine.

* * *

Fifteen Hundred subscriptions to the Women's Missionary Magazine will be received at Spokane if YOU carry your quota from your Presbytery. *Begin in March* and work until you are ready to leave home for Spokane.

* * *

You will never know how much the Magazine may aid in the support of our missions until it is found in every home.

* * *

Are you a delegate to the Spokane Convention? Are you going to the Spokane Convention? If so, you will want to read up on the trip and the city to which you are going. Miss Lillian M. Robertson, 1420 W. 3rd Avenue, Spokane, Wash., will be glad to see that you have everything that Spokane can furnish that will tell of the city and country to which you are going. Write her. The railroads will be ready to send descriptive circulars giving information concerning routes, sights and interesting features. Prepare to make the trip contribute to your education.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

2929 Taggart Street, North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

THE LOST THANK-OFFERING BOXES.

How dear to my heart are those thank-offering boxes,

Those thank-offering boxes they gave us last Fall,
So careful we've kept them, so choice we've been of them,
We scarcely can tell where we put them at all.

We've hunted all over from garret to cellar,
In boxes, in corners, in closet and hall.
Where could we have hidden those thank-offering boxes,
Those thank-offering boxes they gave us last Fall?

They asked for our dollars, for our dimes, our nickles,
Even wee bits of money we scarcely would miss,
We surely expected to fill to o'er-flowing
Those thank-offering boxes—Oh! long, long ere this.

The heathen are dying, they're groping in darkness,
They cry, "Come and help us," to one and to all.
But what shall we do and oh! where can we find them,
Those thank-offering boxes they gave us last Fall?

At last we have found them, those thank-offering boxes,
In depths of the dresser drawer tucked out of sight;
Buried deep under gloves, laces, ribbons and feathers,
Yes! hidden in corners as dark as the night.
Oh! had we but put them, where we could have found them,
We'd have them quite full just as likely as not.

We wanted to fill them when last Fall we took them,
But laid them away and just simply forgot.

Every day is a day to make good resolutions,
Each day is a day to begin life anew.
Let all resolve that henceforth and forever
Those thank-offering boxes shall be kept in full view.

We'll save here a quarter and we'll save there a nickle,
We'll ever remember the heathens' loud call,
We'll not only pray, but those thank-offering boxes
Shall be filled to o'er-flowing for the "Ingathering" next Fall.

Adapted from poem in "The Indicator."

A TIMELY WARNING.

Reader: Will you not take the above wail of thank-offering box holders as a warning to keep your box in sight, that it may become a reminder to you day by day of God's goodness, and incite you and your family to give offerings of gratitude "as the Lord hath prospered you?"

SIGNS OF PROMISE.

It may be well said that large orders from missionary societies for thank-offering boxes give bright signs of promise for the future. The faithful and prayerful use of the boxes by families and individuals forbodes rich blessings upon the givers, and a bountiful harvest at the Fall's "Ingathering" of gifts of gratitude for the cause of missions.
. During January, 1915, orders were sent into the Thank-Offering Department of the Women's Board for fifteen hundred boxes; an unusually large number for the first month of the year.

May they not only be the forerunner of a rich, golden harvest of gifts next Fall, but may they prove to be real "blessing boxes" in the homes of the church!

Hear the exhortation of Paul: *Upon the first day of the week let every one of you lay by Him in store as God hath prospered him.* 1 Cor. 16:2.

Give into your boxes your offerings, regularly, systematically and proportionately, according to the teachings of the Scriptures.

GIFTS TO CHRIST.

Gifts, precious as those of the wise men, have been poured into Christ's treasury in every age, and we may be quite sure that God has appreciated them. They were signs and tokens of gratitude for the blessings Christianity has brought to the world. Far more might have been given, without expressing the extent of the world's obligations to Him, Who gave Himself for the redemption of our race. Their chief value in His eyes, however, as we gather from His Word, is that they witness to that supreme gift of the donor's soul to Him. They are evidences of consecration not of wealth only, but of spirit. It is so with human fatherhood. The poor little offering that the child makes to his father on a birthday or at Christmas, he could easily buy, but it is precious to him, because his boy denied himself childish luxuries that he might present it to him. Not the intrinsic value of our offerings to God is the measure of their value, but the love and self-denial that they signify.

It was a singularly beautiful incident of our Lord's life that is told in the Gospels of the breaking of the Alabaster box of ointment. That was a purely personal gift. Judas thought it would have been better if the ointment had been sold and the proceeds given to the poor. Our Lord had shown so much sympathy with the poor that many would have expected Him to have the same opinion. But not so. That offering pleased Him because it was a proof of love. That characteristic note in His reply to His disciple shows how truly human He was.

Personal affection for Him, faith in Him, trust and confidence and fidelity to Him personally were never overlooked. His nature has not changed. He values still the gift that costs. He appreciates the sacrifices that His people make to send His words to the uttermost parts of the earth. It may be a small gift that some humble follower makes, but He Who can read motives is pleased when He sees that love of Him prompted it, and He says: "She hath done what she could." —Selected.

MISSIONS—THE THERMOMETER OF THE CHURCH.

A Chart for Societies.

Boiling—The Ideal Church. Always abounding in the work of the Lord. 1 Corinthians 15:58.

Hot—Gifts for missions equal or in excess of self-support. Rev. 3:15.

Bloodheat—Ever in the spirit of prayer. 1 Timothy 2:8.

Warm—Deepening interest in Mission Study. 2 Timothy 2:15.

Lukewarm—Faith without works. James 2:14-17.

Cool—Thinks charity begins at home and ends there. Luke 24:46-48.

Cold—Has no thought for others—loves only self. Romans 12:10.

Freezing—Has no interest in Missions; never reads; never prays; never gives. 1 Timothy 6:17-19.

Zero—Opposes and criticizes missions. Revelations 3:1-3.

Reader! Where does the Mission Thermometer stand in your church? What is your own temperature?

DOES IT PAY?

M. O. P.

Questions concerning the advisability of Presbyterials assuming the expense of sending delegates to conventions to distant points prompt an answer to the one question, "Does it pay?" Yes! "In some thirty, in some sixty, in some one hundred fold!" The coming together in prayer and praise and conference of representative workers from

all parts of the Church, accomplishes good results that are far reaching in influence.

It brings the workers into intimate Christian fellowship and binds them closer together for God and His cause. It attaches the workers more closely to their own loved Church. It establishes the conviction that women have a distinctive and legitimate part in Church work, and so stimulates their spiritual life, as should give a fresh impetus to the entire Church in battling for the right. It serves to deepen the interest, widen the field, broaden the outlook of women's work for their Lord and awakens in her, fresh zeal, renewed activity and gives strength to feeble hands. It gives the Church at large a true idea of what united hands and hearts of women, under God's guidance, can accomplish, and helps to break down the unnatural prejudice to women's work that exists in the minds of even some good Christian people.

It enables all who are interested to gain a more extensive knowledge of the growth of Christ's kingdom in this and other lands, and of the impetus given to it through the efforts of our own Church workers. It is useful in developing latent talent, thus affording a kind of training school for more active participation in public work of the congregations at home. It brings all into closer sympathy with the mission workers in the home and foreign fields, and strengthens them in planning greater things for Christ's cause for the ensuing year.

It helps to increase the number of givers into the Lord's treasury, and so stimulates new causes for gratitude as to prompt the bringing in of thousands of dollars as an annual thank-offering. It serves to strengthen our faith in the leaders of our women's work and enables us to learn how much can be accomplished through the untiring efforts of these unsalaried, busy women. It proves the need of a Women's Board to give information, to direct the work of congregational and Presbyterian societies, to encourage the strong and strengthen the weak places, and to carry out the expressed wishes of our Women's

General Missionary Society, whose servant she is. It serves to widen the circulation of our excellent Women's Magazine, which, like a pure fountain, sends forth a stream of living water into every home it enters. Lastly, it gives inspiration to every congregation which has a women's society, and is annually a reminder to those that have not, to "be up and doing."

The Scripture phrase, "Sitting together in heavenly places in Christ Jesus," is given a new meaning, as we take a backward look over the work of our missionary conventions from year to year. While in gratitude for work accomplished and blessings bestowed, we would sing, "The Lord hath done great things for us, whereof we are glad." We would, in humility add, "Not unto us, O Lord; not unto us, but to Thy name, give the glory."

CONVENTION ADVICE.

"Don't look for the flaws, as you go through life,

And even if you find them,

Be wise, and kind, and somewhat blind,

And look for the virtues behind them."

SENIOR LIFE MEMBERS.

Mrs. Eva Mayne Smith.

Mrs. Jannette Funkhouser Moore.

Mrs. Katherine Carpenter Caruthers.

Mrs. Sarah Mitchell Smith.

Mrs. Ina Shoaff Porter.

Mrs. Rilla Fullerton Miller.

Mrs. Ivah Davidson Beadel.

Mrs. Katherine Snead Wolford.

The first seven are charter members of the Ladies' Association of the First U. P. Church of New Castle, and Mrs. Wolford is the president. All were made life members by the Ladies' Association.

Mrs. Mamie Beswarick.

Miss Irene Duff.

These two were made life members in memory of their mother, Mrs. Anna Mays Duff.

Mrs. J. W. Springer. By the W. M. S., 10th Church, N. S., Pittsburgh, Pa.

Junior Life Members appear in the Junior Magazine.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India Miss Eleanor W. Maconachie, Pathankot
Dr. Anna Boggs Watson, New Athens, Ohio
Miss Bertha Houston, Frenchburg, Ky. Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETIES.

Evanston, Ill., Y. W. M. S., Chicago Presbyterian; 14 charter members; President, Miss Helen Burgeson.

Shadyside Y. W. M. S., (five circles, 70 members). (1). Carol E. McMillan Circle, 14 members; President Margaret Acker. (2). Shadyside Guild, 20 members; President, Eleanor Gillespie. (3). Elizabeth Lawrence Circle, 12 members; President, Irene Ernst. (4). Thompson Circle, 15 members; President, Helen Radcliffe. (5). Loretta Mitchell Hoyman Circle, 9 members; President, Anna Waterhouse. Monongahela Presbyterian.

1st Spokane, Wash., Y. W. M. S., 18 members; President, Miss Adah Ellis, Spokane Presbyterian.

Olympia, Wash., Puget Sound Presbyterian. The Westminster Cottage Y. W. M. S., 11 members; President, Mrs. N. J. Aiken.

Whitinsville, Mass., Boston Presbyterian, Mission Circle, 20 members; President, Miss Jennie McNeil.

Hanover, Ill., Rock Island Presbyterian. Helen J. Ferrier Circle, 16 members; President, Bessie Speer.

Wellsville, Ohio, Steubenville Presbyterian, Y. W. M. S., 13 charter members. (Name of president not stated).

Mahoning Church, Lowellville, Ohio, Beaver Valley Presbyterian, King's Daughters', 12 members; President, Mrs. George Allen.

WORTHY OF THOUGHT.

Monongahela Presbyterian, Shadyside congregation, reported a Y. W. M. S. on the Circle plan. Might this not be used with profit in a community where the young women are widely separated? These circles might meet quarterly or semi-annually as one society, thus cementing the ties of friendship and good will. Again, it might be feasible where there is a village or town constituency; also, sufficient in the country district to meet together. It may suit the town girls to meet in the evening while the girls in the rural district might prefer daylight sessions. During the summer months, these might meet together in the afternoons in the country district. This would be especially pleasing when nature was all abloom and fruit both plentiful and luscious. Some such method as the above might solve a knotty problem in the progress of Y. W. work and overthrow a stumbling block for many young women.

News from 1st Spokane, Wash., sent by Miss Lillian Robertson, will be interesting and suggestive. Norris Square, Philadelphia, has already reported a similar mode of procedure with good success. (See January issue of Magazine). May your congregation, if it has been desirous of "points," consider carefully:

"The one item that overshadows all just now is our *first* Young Women's

Missionary Society. Last Friday evening our W. M. S. (1st Church) under the presidency of Mrs. H. F. Given entertained the young women 16 years or over at a banquet in the church parlors. Fifty-six invitations were written and between thirty and forty young women responded. The rooms were transformed into Japanese tea rooms and tables laid in conformity with the best and prettiest effects we could get. The banquet was banquety, served in five courses. At the close of the dinner, the addresses given by Mrs. G. G. Wilson (our Presbyterian Secretary of Y. W. W.) and Mrs. H. F. Given put the matter definitely before the girls. They responded wonderfully well, 18 signing a constitution before leaving, and others have come since saying they wish to join. Miss Adah Ellis is president and is a consecrated young woman who has had experience in a similar society; so we feel that the work has been auspiciously launched and has a future."

WORTH.

"True worth is in being, not seeming; in doing each day that goes by some little good, not in dreaming of great things to do by and by."

If the conception of the poet is correct—and it sounds reasonable; yes, more, it is in harmony with truth as taught in the Scriptures—there is a standard of worth which must be striven for and maintained if the life is really usable and useful. Judging by sight only, such a life may appear to be on a dead level or just a common grind. It is just "doing each day some little good." You have to be on the inside to know the motive that inspires it; the effort it costs. A certain admirer of a great Frenchman, when he learned that the vessel which was carrying his hero home was held out at sea one and one-half miles, thought nothing of swimming the intervening distance. The effort was worth while if he could see his friend and serve him. When the greatness of the task was mentioned to him he said, "There is no difficulty to the man who wills." So after all is said, in a sense, a life of worth is not

so hard to maintain if the desire lies in that direction.

To mention the term, worth, suggests different ideas. To the mercenary one it is dollars and cents; to the business man, mills, stores, stocks, and bonds; to the housewife skilled service in person, maid or butler; to the pastor or other Christian worker, consecrated zeal for the kingdom.

What are you worth? What are the Young Women's Societies worth? What zeal are you showing for the cause of missions? What are you worth to the missionary organization; to the church? It is to be hoped that none of our societies are of the same type as a certain band of young girls in another denomination: bright in intellect, prosperous in this world's goods, fair in promise, but fickle in performance, lacking in zeal and earnestness; a band of young lives bidding fair to be ship-wrecked on the sea of life; useless because of their unfaithfulness and gradually establishing uncertain character because of omissions and commissions. Doubtless these same girls have much good within them. Call to mind that "the good that is in you is of small use as long as it stays there."

This is the time of year for making up the records. Much real good can never be actually counted and preserved in statistics. But some of your zeal cannot fail to shine forth even in figures. May we each cultivate the Ruth-spirit, selecting the best things in life, the things worth while. For three thousand years Ruth has been the subject of song and story; her life has been quoted as one of real worth; of sufficient worth to be honored; as an ancestress of the sweet singer of Israel and of our Lord Himself, because—well, because she rang true; doing day by day little deeds of good. In the words of the poet:

"Beautiful hands are those that do,
Work that is earnest and brave and true,
Moment by moment the long day through."

IDA B. LITTLE.

SOME TRIED METHODS.

NOTE:—A friend, being desirous that the Y. W. Societies might know what one Society has done in helping others and thinking that what has been successful in one place might be profitable elsewhere, suggested that the writer of this article give what is here presented—Secretary.

Since our Young Women's Society of First Cambridge, has taken "Others" for its motto and has had a "Helping Hand" Committee, we wonder that we ever thought mission work uninteresting.

You ask us what we have done? Then please don't think of "sounding brass and tinkling cymbal" as we call out these little deeds and stand them up in a row for you to look at, for these are the things we ought to forget, and we are lining them up only because you ask it.

The first of the year our Committee gave each one a little wall-pocket with a hand outlined on it, and the names of the thumb and fingers were these: "Pray, Work, Talk, Read, Give," and it was to guard carefully any money intrusted to it until the next meeting.

Early in the spring flower seeds and garden seeds and supplies of pretty cards with Scripture texts were sent to our Mountaineer friends and others. Then the "Shut-ins" were visited with bright geraniums and a remembrance wall-card of our own making. A sick woman was removed to the hospital and had good care for the few days she had to live. A box of Bibles and Testaments went south. Sick friends were visited, sometimes with flowers or a delicacy of some kind, and maybe a basket of provisions would go to a needy one.

When the Society presented "The Landing of the Immigrants" we asked for a Silver Offering, and this \$15 was so much appreciated by our little missionary, Miss Hochman, who needed it in the start of her work among the "Foreign-speaking" people who are just waiting at our big front-door.

Next we wanted to show our love and good-will to a new circle of working-girls and we made some curtains for their rooms.

The Visiting Nurse was in need of old soft muslins and linens and other things for her work and we gave her a "Loan Supply" of sheets, pillow-slips, small garments, etc. The church needed a Bulletin Board in the vestibule, and a very neat arrangement was put in place and has been quite a help for the different organizations. Then, of course, our fruit-barrel came rolling along and asked to be filled for the Hospital, and then, too, we sent our best wishes in a small package to Thyne Institute. The poor, sick Indians in the Tuberculosis Sanitarium enjoyed our box to them, especially the stamped articles with the thread to work them.

November is when we had our very busy days of quilting and comforting at the church and the packing of our three fine Christmas boxes.

A basket of our mothers' nicest fruit and preserves found its way to a friend, and a small sum of money was given to Miss Hochman to buy mottoes suitable for the homes of our Foreign-speaking friends.

What do you think of it! At Christmas time we adopted fifty-four children from the mining-district whose names and ages were given to us, and how we all enjoyed fitting out Mike or Susie with something useful, a book or toy, and some candy!

A few subscriptions to the Junior's Magazine were paid, and a message and plant sent to the mother of one of our "promoted" ones.

About New Year's time we had some of the happiest moments of our lives, when we called on a large number of the "Shut-ins" and older people and gave them some home-made calendars, containing snap-shot pictures of our church, and of the good pastor, Dr. Ashwood and his wife, a pretty sentiment in large print, and a little personal note tucked in where they would find it. Yes, it took time to make them, but, O, it paid!

Two ferns have been provided for the pulpit, two interesting books bought for the missionary to circulate among readers, and a book of street-car tickets for her use in going back and forth.

Just now we are trying to get some

warm clothing for the mountain boys who were so disappointed when none came for them in the Christmas boxes. Why is it that we forget the boys?

Then we will yet have our "Pound" meeting, and we would like to get a Mission Study Class started or a Mission Circle of some kind to bridge the gap between the Juniors and Y. W. Society, but we cannot tell about that yet, though it certainly needs a Helping Hand.

Last year this society under the direction of Mrs. J. R. McBurney, prepared a "Memory Box" for a missionary who used to be in our society. "Do you remember?" was printed on the cards and her old friends filled them out with funny experiences, stories and pictures, and they were sent in a box nicely made of some old wood, along with some little gifts.

A flag was sent to a mission that requested it, samples of crochet and lace-work, patterns, sewing-bags, scissors, thimbles, materials useful in starting sewing classes.

Mission boxes on such subjects as the Mormons, Mountaineers, Immigrants, and Egypt were prepared and circulated among the members.

This Committee was the means of getting about 150 books sent from the "Lend-a-Hand Mission" in Boston to Greene County, Tenn.

To be sure it takes money, time, work and love but it has helped our Society wonderfully. This does not take from, but adds to our regular offerings for the Boards, Thank-Offering, salaries, etc., for when we *know* we will *give*. To convince you of this (and not to speak boastingly) we would say that our Society gave almost \$400 last year aside from this "In-as-much" work. We must have something to do if we would live and grow. This all sounds too loud, for we just meant to whisper it, but if any one is helped we can not regret it so much.

Sincerely,

ELIZABETH MCFARLAND,
803 Steubenville Ave., Cambridge, Ohio.

Pathankot, India, Dec. 15, 1914.

My Dear Friends:—

Now that the cold season has come again, and we can do over and above our daily tasks, I want to tell you a little about how our work is progressing in the Elliott Dispensary.

During the hot season, we were kept very busy; had a large attendance daily. When you feel and look as if you were in a vapour bath while attending to the patients, or engaged in any kind of work, you can imagine what we looked like. Although we work under such difficulties in the hot season, yet there are many compensations, and the privilege is so great in being permitted to take part in the work in this particular corner of the vineyard that the difficulties all vanish. I will tell you something about the children. It is just the same as in the home country, they add to our pleasure in the work. We do not see quite so much of them as if they were indoor patients, yet when they visit us daily for two or three weeks at a time we become pretty well acquainted with them. Poor little things! They do suffer so from the extremes of this climate, especially when many of the mothers are so ignorant, that they do not understand how to clothe them properly for the different seasons. In some pitiable instances, that we come across, warm clothing is not within their reach, hence the children are greatly exposed to chest troubles in the cold season. These little ones, with their bright dark eyes, especially when a mother delights in keeping them clean, are very winsome. We had one such dear little child as a patient for a considerable number of weeks in the last cold season. She contracted measles when only nine months old; double pneumonia followed and, for a considerable time, her life swayed in the balance. Her mother a bright, intelligent woman, nursed her with unceasing care, and she had the joy, in the end, of seeing her little one slowly recover. She was a very grateful woman, as she clearly realized that it was God's gift, her child's restoration to health. The child is now one and a half year's old, learning to walk and talk, and as attractive as she can be.

May this new year (on which we are so soon to enter) be for us, as individuals, and societies, our very best year's work in the Master's service.

Yours affectionately,

ELEANOR W. MACONACHIE.

THE INDIVIDUAL AND THE SOCIETY.

To the young women of the church we write these lines. We hope they may be the means of bringing the young women and the girls of our church to feel more fully the responsibility that rests upon them. Girls, the great watchword of the church today is, "The Evangelization of the World in This Generation." It is hoped that all Christian organizations will accept this slogan as an expressive duty.

Do you know what this means? It means if this great watchword is to be realized it must be made the watchword of the individual Christian. It must be regarded by each Christian as though he were the only one to whom it had come. If a sufficient number of Christians would make this a personal watchword the task would be achieved. The responsibility is individual, non-transferable, but it is a grand privilege to have a part in this work. Some might say that we never have an opportunity. Indeed this remark is very common, but the very fact that we have the privilege of belonging to the Y. W. M. S. presents boundless opportunities. Do you know there is no other organization of the church where we may learn so much about the real conditions as they exist in the world today as in our own missionary society? We do not have the opportunity even in our schools to study conditions as they really are so much as we do when we meet in our society from month to month.

Our Y. W. M. S. not only gives us the opportunity to learn, but we have the opportunity to do something. The Women's General Missionary Society of which we form a part is doing a grand work. Is it not wonderful to think that all the unmarried lady missionaries are supported by the women? When we think of the hundreds of thousands of people who are hungry for salvation we cannot but rejoice when we think of the

privilege we have of giving the Word of God to them. The Word of God sets forth the conditions of salvation. God has chosen to have these conditions made known through human agency. The fact that men of all races and conditions are satisfied only by the knowledge of Christ should emphasize our duty to us. If we open our hearts to the still small voice and heed its prompting sufficiently, it will make plain our duty to us. We do not know but the work we can do most effectively may be in our society meetings. Those whom we send tell us that the power house for their work is those at home. What better opportunity for prayer, and preparation for prayer? If we have a knowledge of conditions then we cannot help but seek God in behalf of them. But, girls, while you may know such facts as we have just presented to you and you may say "all true", "so true," and while you may seemingly have an interest in your society, yet you are careless in your attendance; you act as if it didn't matter whether you were in your place at the society meeting on the first Saturday or the second Saturday of the month or whatever the regular day may be. You act as if your society could exist just as well whether you were there or not. The next time you meet the president of your society you have some paltry excuse. You had some shopping you were compelled to do on that day. You had a visit to make. You had some work you had to do. Skating may be good these winter days. Many things tempt us to stay away from the society. Many things we believe will excuse us from going to the society. Or perhaps we may say some one else has more time, or some one else is better qualified for such work. With such excuses so many of our girls stay away from our missionary societies until societies which would have good numbers and be very profitable are organizations which can hardly be classed as living societies. The Y. W. M. S. that counts is one in which each individual member tends to develop the purpose of the organization. I would like to beg each girl to give some of her thought and some of her time to your missionary society. Encourage yourself

first to discover what the missionary society may mean to you if you will but give to it a little time and consideration. Then after you have tasted a little of the benefits of it for yourself, encourage some one else "to taste and see that it is good."

MISS LAURA PAISLEY,
Pres. of Rix Mills Y. W. M. S.,
Student of Muskingum College.

Henderson, N. C., Jan. 27, 1915.

Dear Friends:—

Almost a month of the new year has already passed. There were several new students to come in after the holidays, but we had not the usual rush as the opening, as in previous years.

Most of the schools report a falling off in attendance. This is due of course to the low price of cotton and as a result, scarcity of money.

We hear one very hand men talking about the present war, even those who have no intelligent knowledge of the causes, or of the countries involved. They know this, however, that they are to some extent affected by it. And the people in the rural districts are not the only ones who are feeling the hard times, but the suffering in the towns is also great. Some of the day laborers are not getting regular work, and that has reduced some families almost to the point of starvation.

About two weeks ago, some of the workers were out visiting in a certain section of our town, when they came to a dilapidated one-room cabin in which

there were five children, the oldest of them being not more than seven. It was a cold day, and there was hardly any fire. The children were poorly clad. The largest girl was putting forth great efforts to soothe the cries of the baby of nine months, who was probably hungry. When asked for their mother, they replied that she was out at work; had been out all day, and one little fellow added, "I wish she would come home for we's sho hungry." We learned later that the father of the family is a drunkard and makes no provision for the support of his family.

We have our young women divided into four committees and organized for work. These committees are expected to visit as many homes of the town as possible, find out real needs and report to the society, read the Bible to the aged, and invite as many as they can to the Sabbath School and church services. We hope in this way to benefit the people. It is a thing to be regretted that in a town where there are nine churches for the colored people, that there are many who never enter a church from year to year.

We are planning to begin a series of meetings next week, and hope to put forth great efforts to interest some of the careless and indifferent people in their soul's salvation. We ask your prayers that God may grant that the Holy Spirit may work mightily among us in the saving of souls.

Yours in the work,
CHRISTIANITA TOTTEN.

Here is a timely suggestion from our Second Vice President, which may solve the Junior problem in some of our city districts. In these days, alas when so few of the children remain for church, try having the Junior meeting during the hour of the Sabbath morning service, following the Sabbath School, which will avoid a second coming to the church and put parents and children together for the home trip, and another suggestion from same source, viz., "neighborhood circles," where the women of the congregation may meet conveniently for a social hour and for sewing, membership fee—two new garments; an ingathering day at the church, when all come with the garments to pack for mission fields. In this way the women of the missionary society mingle with others of the congregation; this does away with the aid society idea—giving something better—and promotes the spirit of good fellowship and mutual helpfulness.

—Mrs. J. C. Pinkerton, Los Angeles, Cal.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

MOTTO: MARK 11:24.

AIM: EVERY PRESBYTERIAL REPORTING. TOTAL MEMBERSHIP 25,000.

We are frequently asked by Junior Leaders as to "When" and "To whom" they should send the money collected for various purposes by the individual Junior Missionary Societies.

All funds, whether ordinary collections, Junior Special, Thank-Offering, or Life Memberships, should be forwarded monthly or quarterly by the Junior Leader or Treasurer of individual societies to the Presbyterial Treasurer of the Women's General Missionary Society in the Presbytery in which the individual Junior Society is located. The Presbyterial Treasurer, in turn, forwards such monies to the General Treasurer of the Women's General Missionary Society.

Accounts of all the monies just referred to, with the single exception of the Thank-Offering, are closed on March 31st, this being the end of the fiscal year. In the case of the Thank-Offering the accounts are closed December 31st, or the end of the calendar year. Thank-Offering only January 1st to December 31st; all other accounts, April 1st to March 31st.

Money forwarded through other channels than those just above mentioned will reach its final destination, after having caused more or less trouble to those through whose hands it passes, but to insure recognition of your contributions in your own Presbyterial, they *must* pass through the hands of the Presbyterial Treasurer as she can give credit only for money received by her. See that they are sent in plenty of time to reach her by the 31st.

Designate plainly and concisely the department of work to which you wish to contribute, as follows:

\$.....Foreign Missions.

\$.....Home Missions.

\$.....Freedmen's Missions.

\$.....Junior Special.

And so on to any department.

Work and accounts as important as ours must be systematized to obtain the best results, and only the best should satisfy us in our work for the Kingdom.

In regard to the "Dime Houses" (Junior Special), Superintendents will collect all houses, empty them and forward *money only* to Presbyterial Treasurer. Do *not* send house or money to the General Secretary! Designate the money "Junior Special." All this money must reach the Presbyterial Treasurer by March 31st, 1915, or it will not be counted for the Frenchburg Dormitory, but will have to be carried over for next year's Junior Special.

The General Junior Secretary will gladly furnish the name and address of your Presbyterial Treasurer if you do not know it.

L. G. M.

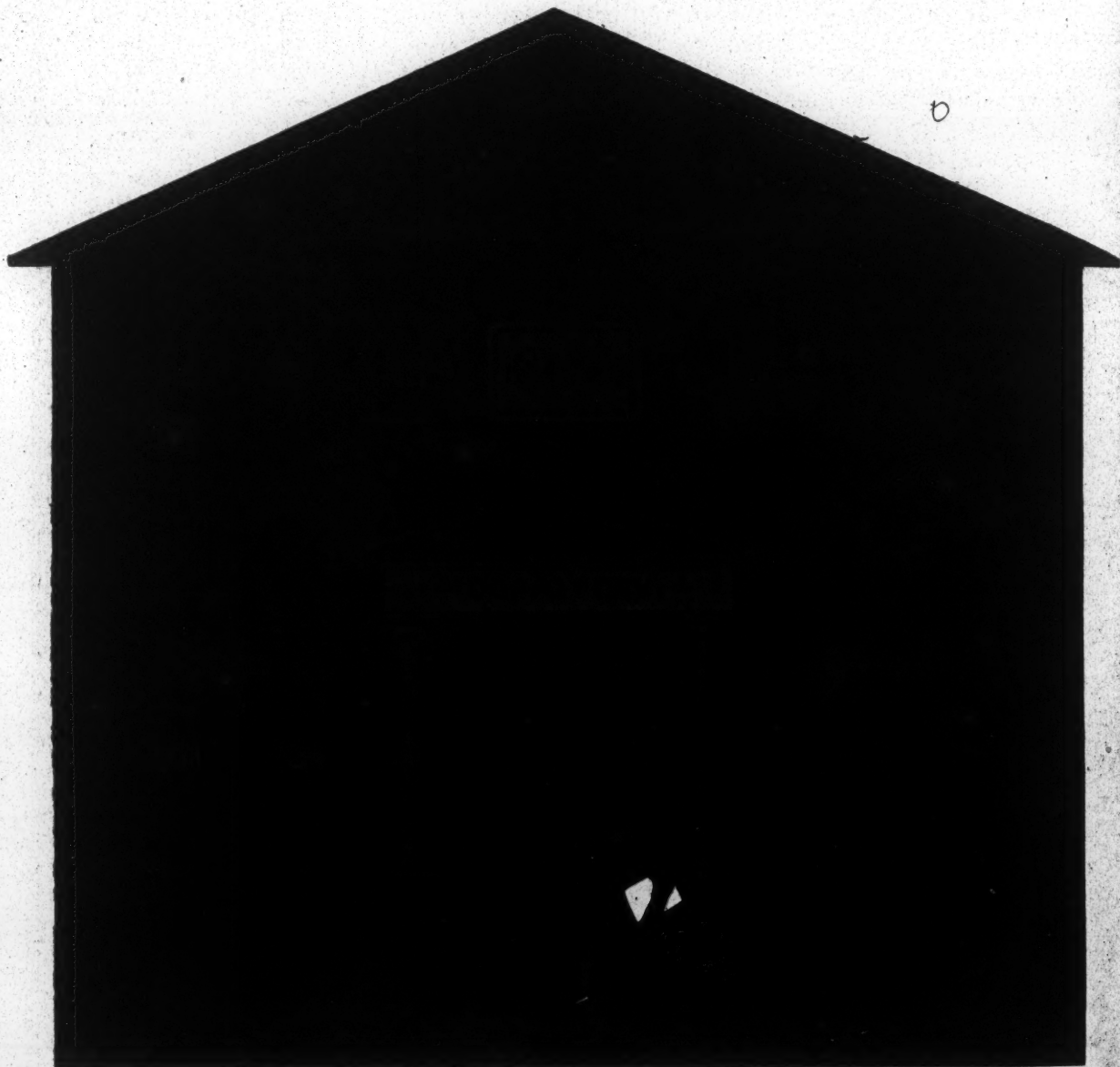
ALL ABOARD FOR THE JUNIOR SPECIAL!

For two years we have been climbing up the mountain side of that \$5,000 for the Frenchburg Dormitory until we have nearly reached our high mark, the Divide, or end of our journey! Will the Special pull up at its destination with full steam on, or, just before the end of the journey will there a breakdown?

"LET'S GET BUSY!"

We are almost to the top of the mountain, but we only have about three weeks left in which to get there. Let everybody help; shovel in the coal; put on full steam, and on March 31st we will pull into the station at the top of the mountain right on time, and the Elizabeth D. Brown Dormitory at Frenchburg, Ky., will be an assured fact.

L. G. M.



"THE DIME HOUSE."

Send at once to the Junior Secretary, Women's Board, 905 Publication Building, Room 209, Anderson St., Pittsburgh, Pa., and secure the Dime Houses for your Juniors. The time is short, and the appeal is urgent. Do not fail in this effort!

FIELD SECRETARY NOTES.

By Mrs. J. C. Alter, Field Secretary, 48 Berkeley Way, Santa Cruz, Cal.

"EFFICIENCY IS THE POWER OF DOING ONE'S MOST AND BEST IN THE SHORTEST TIME AND EASIEST WAY, TO THE SATISFACTION OF ALL CONCERNED."

Independent.

From time to time our Magazine editor has kindly given space to the *Standard of Efficiency* in the hope that in this way it might be brought to the notice of every missionary society. Returns from the efficiency campaign show that already a large number of societies have fully measured up to this standard. See that you are properly accredited before your annual report goes in to the Presbyterian Secretary. Please find the pattern chart suggested by the general Statistical Secretary in January issue of our Magazine. Now, find the New Standard of Efficiency column. The number at the head of this column is "35," which indicates that the "Amity" society has gained *three and one-half points*. "Bridgewater" has done better, having eight and one-half points to her credit. See that your society is credited with all the points you are entitled too *in time*, that your report will faithfully show your standing.

Presbyterials showing a ten per cent. gain in efficiency in all their societies will be placed upon the Honor Roll at the Spokane Convention; honorable mention will be made of every society measuring up to the ten points as outlined in the standard. How about the spiritual returns in your society, in your own personal life, never told in figures, but noted by the One "Who is able to do abundantly above all that we ask or think, according to the power that worketh in us?" Eph. 3:20. Do you belong to the inner circle of power? (Point VII). Many of the same old problems will be carried unsolved through another year unless we appropriate to our lives the power that can be gained only through earnest, spirit-directed supplication and intercession. A well known missionary leader has given some account of the work accomplished through her little circle of intercessors who were always ready to meet at her call. She says, "Every thing was taken to the Lord in prayer. We asked for

new members and got them. We prayed for leaders, and they were raised up. We asked for money, and it came, often from most unexpected sources. We pleaded that some of our number might go to the fields, and five volunteered."

In answer to prayer this leader was prepared to furnish missionary helps that have blessed the world. Beloved, our Leader is willing, yearning to equip us for more effective service, if we are willing to pay the price. Colossians 4:2. and meet the conditions, John 15:7.

"*Tip or Tithe?*" In the Missionary Review of January, some good, timely hints are given to any who may be struggling with *Point IX*. Our Mr. Innes speaks of a time in his life when he gave for missions as he gave to the porter in the sleeper or to the waiter at the hotel; "Tipping the Lord," he called it, with no sense of obligation, no recognition of stewardship. Rather than be considered selfish or penurious, he gave the Lord a coin or bill precisely in the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table. Now, since his financial and missionary conversion, Mr. Innes is a steward; what he has he holds in trust for the Lord. The day of tipping is over.

Some say that there are those who cannot afford to give as much as a tenth of their incomes to the Lord's work. The testimony of those who have put God to the proof, is that nine-tenths with His blessing will go further than ten-tenths without His blessing. Is it not high time that we are substituting the tithe for the tip? Can we say that we honor the Lord with our substance when we hand Him a tip? He is not a pauper asking alms. He is a preferred creditor and His claim should be satisfied first in full. Tip or tithe, which shall it be?

JEANETTE C. ALTER,
48 Berkeley Way, Santa Cruz, Cal.

LITERATURE DEPARTMENT.

In Charge of Miss B. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

We wish to make one more strong plea, before the close of the season, for the mission study books, both home and foreign, both senior and junior. Even though the study courses are now far advanced, these books are all valuable for reference for years to come, and should be in every woman's library.

"IN RED MAN'S LAND"—35c. and 57c.

Every Christian American woman has a responsibility to the Red Man, and especially to the missionary enterprise of her own church for the uplift of the Indian. Our text-book this year affords her an excellent opportunity to become familiar with this subject.

Our new leaflet, "The North American Indian," by Mrs. J. C. Alter, gives valuable information of our own missions among the Indians, and which are supported entirely by our Women's General Missionary Society. A careful reading of this leaflet ought to awaken a greater interest in this very needy field.

"THE CHILD IN THE MIDST"—36c. and 58c.

If you are interested in welfare work for little children, you will *enjoy* the study of this book.

If you are *not* interested, then you *ought* to study it.

If you are a Christian and are willing and able to bear Christ's test of love for Him, then you *will* study and "*Feed My Lambs.*"

If you are a Sabbath School teacher, you can make Missions interesting to your class by reading to them "The World Family" and "Good-Bird, the Indian." Each, 29c.

Send to our Department for the following leaflets for the study of the fourth chapter of the text-book:

The Mission Miss Sahiba in School. 2 cents each; 15 cents a dozen.

How Orthodox Mohammedans Educate a Child. 3 cents each.

The Influence of the Mission School in the South. 3 cents each; 30 cents a dozen.

Condition of Immigrant Children in the United States. 2 cents each; 15 cents a dozen.

Cindy's Chance. 2 cents each; 20 cents a dozen.

Thoughts and Steps. Meditations on the possibilities for good in the planting of a "Child's Garden" in the midst of the darkness and degradation of Egypt. By our first Kindergarten teacher in Alexandria.

Again we call attention to our new leaflets. "The Zar," by Mrs. H. C. Campbell. "The Countless Egyptian Villages," by Rev. J. Kruidenier. "The North American Indian," by Mrs. J. A. Alter. "Purpose and Plan of the W. G. M. S.," by Mrs. Campbell. And the very newest, "The Sorrow of Egypt," by Mrs. Hoyman. "Child Life in India," by Miss Dora Whitely. "In and Around Cairo with the Bible Woman," by Mrs. S. M. Zwemer. "Thoughts and Steps," by Miss Katherine R. Graham. These all contain messages which every woman in the church should read.

It is not too early for those who are to attend the Spokane Convention to send in their orders for the "W. G. M. S." pin. Every delegate to the Convention should wear one. They are made of sterling silver and blue enamel with silver lettering. The cost is only 35 cents.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

SPECIAL NEEDS FOR THANKSGIVING AND PRAYER.

Thanksgiving and praise are due our Master for answered prayers on behalf of our out going missionary parties. The Egyptian party passed through a cyclone rather than a storm, of such violence that the Captain said, "The vessel turned completely around and was driven by the fury of the wind for hours back toward New York, being beyond human control." Letters from several of the party mailed at Naples say, "And yet through it all we did not feel afraid, being sustained by the prayers of the dear folk at home." Cable received that party arrived safe at Alexandria. No word yet from Miss Dight, but she is doubtless safe in Khartum North, long before this. Thank God that in the midst of war's alarms, submarines, sunken mines, and other unseen dangers He has kept His own as they journeyed to India, Egypt, and the Sudan, safe and well, able and anxious to tell His story *everywhere*.

Pray for all who are set aside because of ill health, that they may be speedily restored to active service; Miss Brotherston from India; Miss McCracken and Miss Dickey, from Egypt; Miss McIntyre, from the Sudan; not forgetting Rev. J. W. Ballentyne, of India. Cable just received from Mr. Bell of Alexandria, that Miss Roe Williams had started for the homeward journey along with the Rev. D. S. Oyler and family. Miss Hogg wrote some time ago that Miss Williams was not well, but as nothing has been heard directly from Miss Williams we are not fully informed as to her present condition. Pray that the party may have a safe journey and all be restored to health.

Applications from young women for foreign appointment are coming in very slowly. Pray that at this time when sickness and death have made so many breaks in our ranks, God will "thrust out laborers into His harvest."

Pray that our Women's Board as it considers the qualifications of applicants may be given divine wisdom so that only those shall be chosen whom the Master has selected.

Pray that as soon as a missionary has been set apart from a common to a sacred service by the Spirit within and His providences without, that some society or individual may be prompted to offer to furnish the salary of such a one.

Pray that all pledges of all kinds may be met and sufficient undesignated money be sent into our treasury to close up the entire work of the year without a deficit.

Pray that the Spokane Convention may be the most spiritual one we have ever held.

Miss Anna Y. Thompson was the delegate this year from the Egyptian Mission to the annual meeting of the Sudan Association. She writes in glowing terms of our work in the Girls' School, Khartum North, and praises the work of teachers and pupils most highly. The Commissioner of Education accompanied by his wife visited the School and was highly pleased. When asked if he had any suggestions to offer, he replied, "I had much rather ask suggestions from you."

HOME MISSIONS DEPARTMENT.

Mrs. Wm. S. Cook, Secretary, 1201 6th Avenue, Beaver Falls, Pa.

A local committee of the missionary women of San Francisco and the near-by towns has been for some time eagerly planning to utilize this opportunity, when so many strangers will be gathered in the coast city, for an adequate presentation of women's work in missions the world around. The efforts of the committee will include a program of mission presentation covering the whole period of the Exposition, giving methods, mission study, missionary literature, pageants, plays, etc., as well as talks on the mission fields by those who have served in them. Gathering places and rest rooms for visitors will be a form of activity that will assure to every missionary woman who goes to San Francisco an opportunity to meet other women with interests similar to her own; this in itself should tremendously augment the spirit of unity that is so marked a feature of our day.

The Missionary Exhibit at the Exposition will be under the care of the Missionary Education Movement, which body will act as the agent of the Home and Foreign Mission Boards, both men's and women's, in gathering, setting-up and caring for a general missionary exhibit that will worthily show the vast proportions and the significance of Christian Missions, and which cannot but be more effective than would be many small exhibits gathered by the Boards individually.

The plans further include a Woman's Congress of Missions to be held early in June and to cover a period of about ten days. All local details are to be in the hands of the woman's committee referred to above, but it is hoped that the program will be prepared and carried out under the direct auspices of The Federation of Women's Boards of Foreign Missions and The Council of Women for Home Missions, the two bodies representing thirty-six women's boards of missions. Subject to the present uncertainties as to conditions it is expected that missionaries from our own and many other lands will take part, and that the most prominent women in missionary organization work in the United States will be heard.

This Congress of Missions cannot fail to be a time of great inspiration, and fortunate will be those missionary workers who can so plan their visit to the Exposition as to be there when it is in session.

One of the most important departments of the home mission work is the work among the immigrants, or, as has been said, "foreign work at home." Miss Elizabeth Hamilton, the missionary to the Croats, has written of the people and the work in that mission. It seems slow work, and requires much patience. The children have improved much since the mission started. It is the only mission in that settlement except Catholic. The average attendance at Sabbath School for the year was 45. The children are being taught to

bring an offering each Sabbath which has been designated as follows:

To Orphans' Home, Allegheny	\$3.00
India	3.00
Sudan Mission Boat	5.00
Girls' Dormitory, Knoxville	3.00
Frenchburg Dormitory	3.00
Hospital, Tanta, Egypt	4.00

We rejoice that they are being trained from the beginning to give to others.

This from a Catholic man: "Billy Sunday said, 'A whole campaign is worth while if it saves only one soul.'" Then he added, "And so is this mission; I believe in missions."

WORK AMONG THE CROATIANS.

Croatia is a province of Austria, situated in the southeastern part, near the head of the Adriatic sea, not far from Venice.

It is described by a thirteen-year old girl who came from there four years ago, as "a county that looks much like Pennsylvania in surface. The houses are built of wood, with thatched roofs, and consist of two rooms, except those of the wealthy, which have three rooms; and one family who lived awhile in America, has four rooms. Towns are few and small and the chief industry aside from 'raising corn' is textile manufacturing." Being asked why her father came to America, the girl replied, "He had to, because he had no property or anything over there." Evidently property is hard to acquire.

When the Croats come to this country they locate in settlements. Usually one house shelters from two to four families, but they do not mind that, being used to small quarters. Some are very cleanly in their person and houses. others very much the reverse.

The children nearly all speak English, the father speaks it very brokenly. Only a few mothers can speak more than a few words. For this reason an American worker can do less in the homes than an equally capable foreigner could. A common language is not necessary to gain the friendship of these women, but it is necessary to talk with them about their salvation. They are Roman Catholics, and the priest forbids their attendance at a Protestant mission; in some instances he is obeyed. The public school is working towards making Americans of them, but being gregarious they are harder to reach than if they lived more among other people. They bring their foreign life with them and live it here. Vain are the efforts of Christian people to pierce through even the outer fringe of the dense spiritual darkness which enfolds them, and they do not recognize the hand of God in His providence and dealings with them. They have no conception of any difference between Sabbath and any other day, except that as they do not work, it gives an opportunity to carouse. Wed-

dings take place on Sabbath, when whiskey flows like water, and fighting is the order of the day; also at christenings; and a house in which a corpse awaits burial is a good place for a game of bridge.

There are fewer Croats among the immigrants than many other nationalities, but none are more needy. The men mostly work in the mills, some of them make good wages, but much of it goes for drink. Sometimes it seems just possible that a ray of divine light is about to reach some heart, but any such upward impulse is like the early cloud and the morning dew. You ask, what then is being accomplished?

In a colony of Croats on Penn Ave., Pittsburgh, Pa., social settlement work, which is not religious, but instructing and edifying, is carried on through the ten months of the school year. In another settlement on East Ohio Street, North Side, Pittsburgh, Pa., a mission is located, and is under the care of the Allegheny Presbyterial of the United Presbyterian Church. It is controlled by a committee of five women appointed by the Presbyterial. This mission was started about eight years ago. From a very small beginning it has grown until nearly or quite sixty families are in touch with it. Sabbath School is held each Sabbath afternoon, a sewing class and a boys' meeting on week evenings, and an afternoon meeting for girls who are too small to sew. Bible stories form a prominent part in the meetings. The best attendance at Sabbath School is in the winter when the weather is too bad for outdoor sports. With the coming of spring the number in attendance lessens. While results are not very apparent, still it does not seem possible but that the seed sown in tears and with much prayer, shall sometime bring forth sheaves. And during the waiting time, we appeal to Christian people who cannot help personally, to give aid out of the substance God has given to them, that the work may be carried on and increased. The situation must be dealt with; it is a condition which confronts us, and much of our country's future is wrapped up in the solution of the question, what shall our immigrants become?

The Coratian babies are just as sweet and lovable as any others, but three years of life stamps upon them the impress of the homes into which they are born. If temperance and religion do not keep pace with immigration, future ages will find archaeologists digging out the ruins of our great cities, as the ruins of Babylon and Rome are now being dug; for nations, unlike individu-

als, have no future existence, but come to judgment in this world. Since it is true that "Blessed is that nation whose God is the Lord," the reverse is equally true, "The nations that forget God shall perish." The immigrant is giving color and tone to our national life, and no effort is too great to make in order to bring this mighty tide of immigration under the influence of Christ, the King.

FREEDMEN'S DEPARTMENT.

Mrs. Samuel Yourd, Freedmen Secretary, 625 Highland Avenue, Carnegie, Pa.

"Them that honor Me I will honor," was spoken by the Lord in regard to the giving or with-holding of gifts and offerings, that the Israelites might enrich themselves.

In this year of *hard times*, of many call upon the "purse," let all be careful to bring *first* that which we have pledged to the Lord's treasury. Our Thank-Offering Secretaries of Tennessee Presbyterial report that it was with fear and trembling that they announced their women's thank-offering meetings. Cotton was unsold, money scarce, and the needs of families pressing. In faith they went ahead, and lo! out from cupboards, drawers, and shelves, came the "boxes." Some had not much in them, but the pennies saved made the dollars. One box at Miller's Ferry had a penny for each day in the year, and with grateful hearts we acknowledge that having done what she could, Tennessee's Thank-Offering *exceeds that of last year*. Athens, Tenn., sends us a new life member, Miss Florence Cleage. Canton Bend reports a rally day offering for the Boards of the Church, seventy dollars, the W. M. S. giving eighteen dollars, and adds that many children come to school bare footed and more practically so, and there was snow in Alabama in January.

Much gratitude has been expressed for the second-hand clothing sent. The shoes were especially appreciated. We thank a North Side, Pittsburgh Society especially for a fine donation of shoes; and the 1st Church, Washington "boys' class" who remembered the boy at Prairie and also a little girl; with a nice



MISS FLORENCE CLEAGE,
Athens, Tenn.

"Faithfulness in her religious work goes hand in hand with her attendance at all meetings."
Made Life Member by W. M. S., Athens.

pair each. It will bring you good interest, friends, for he who giveth to the needy lendeth to the Lord. And now as this is the Secretary's last appeal before the division of the money at the close of the year, won't you help me send a ringing report out to Spokane, by every society in every Presbyterial giving something, if it's only twenty-five cents, to Freedmen's Missions? Those of you who are doing well, do a little better for us this year; we need it. We are building the girl's dormitory at Prairie as we built Hanna Hall at Cam-

den without any special plea for extra money, just give us what we asked for in the estimate for the year's work, and ten thousand dollars is not a big sum to ask to support our part of fifteen schools, maintain two hospitals, and support fifty workers.

TO THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH.

Please take the Freedmen's Department up to Spokane with a balance on the right side.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkesburg, Pa.

"He jests at scars, that never felt a wound," sang the immortal Shakespeare. I have wondered often if we had been driven from our homes times without number and located wherever it pleased those who were more powerful than we, to place us, whether we civilized people would have stood the test any better and been any more tolerant than these red men are of their white brothers.

To illustrate the duties of a missionary to the Indians and how he ministers to them, the following extract from a letter received from Mr. Matthews will explain:

"We came upon a serious case of sickness in our visits. The child (a baby of 15 months) was very sick. It refused nourishment of any kind and was so filled with cold it could hardly breathe. The parents were making no attempt to do anything to relieve it. They had given up and sent for their friends 'to see its life pass out.' We found 20 men and women there; all had spent the night in the *one-roomed shack*. The father had gone so far as to buy the bright colored calico to wrap around the little lifeless form when death came. Our big business for three days was to take care of that child. We used only simple remedies and the little fellow came around all right. We were also surprised to hear of the birth of a child, who died. The father said, after some

questioning, that he had placed the remains up in a tree, awaiting the time when the frost leaves the ground so that he may dig a grave. My heart ached as I sat in that home and saw that woman sick and suffering and lying upon the floor in the midst of unspeakable squalor.

"We have services each week with the school children and they are very attentive. The Government teacher gives me the privilege of using a part of Friday afternoon for this purpose. They are very attentive and interested in Bible stories, and today they were able to repeat the 23rd Psalm."

Rev. Mr. Jackson of Warm Springs, reports that the Indians and Government employees remark about the great improvement in the appearance of our Mission buildings, since the repairs were put on. These improvements were made at an expense of \$1500 (fifteen hundred dollars). Societies please take notice and when making your designations remember the Indian field and its need.

Four meetings were held during the week of prayer, with a good average attendance. Prayers and testimonies were offered and there is little trouble in getting the Indians to take part. There are certainly some devoted members here.

A Government employee, a fine man, says there is an attempt to place this Agency under Roman Catholic influence,

in fact this is said to be true about every Indian Agency in the U. S. This opposing influence makes it hard for our missionaries and we ask your prayers that grace, tact, and patience may be given them to keep this Warm Spring congregation loyal to our standard.

There is a live missionary society here, presided over by a native woman, which meets twice a month after preaching service. These people object to an offering at church services, except at communion, but are willing to give at missionary meeting and this seems the only opportunity to cultivate the grace of liberality. Mrs. Jackson writes she forwarded to the Presbyterian Treasurer \$5.00 from this society. They also appreciate the visits of the missionaries to their homes and invite them to "come to my home and talk good to me; I want to learn."

From Tama, Miss Haft reports more sickness in the past six weeks than for the last two years; making it necessary for her to be in camp a great part of the time, distributing medicine, food, comforts, and warm clothes for the babies. Both Mrs. Cooper and Miss Haft visit regularly at the nearby sanitarium where many Indians are gathered for treatment of tuberculosis and trachoma. This brings them in close touch, and they pray with them and give religious instruction.

Rev. Mr. Cooper has resigned his position in this field, resignation to take effect April first. There is a wonderful opportunity for consecrated Christian service in this needy mission and we hope a volunteer may soon be found to take up the work.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

January 5, 1915. The regular meeting of the Board convened at regular time and place. Miss Milligan led devotional exercises. Mrs. Porter, Mrs. Milliken, and Miss Milligan taking part in the prayer service. The exercises were closed by singing No. 94 in Psalter.

A letter from the School of Missions of Oklahoma and the Southwest was read and one from the National Organization of the Y. W. C. A., the latter informing us that they have erected a building (320 Russ Building, San Francisco) at the Panama-Pacific Exposition for the use of all women who are visiting San Francisco in 1915, and place their assembly room at our disposal for councils and meetings if we so desire.

Treasurer reported receipts for the month of December, \$10337.87; disbursements, \$16437.98. On motion the treasurer's report was received and placed on file.

Secretary of Finance reported balance, \$300.50; receipts, \$237.75; disbursements, \$218.35; balance, \$319.90.

Foreign Secretary reported Christmas greetings from many of our missionaries to the members of the Board, to whom

we wish to express our appreciation for their loving thought. A letter from Dr. Henry gave an account of their trip home. Miss Hosack said, that Miss Mable Dickey stood the trip better than any of the rest of them. Miss Hosack expects to return with the party who sail on January 6, 1915. Mr. G. A. Sowash reports a very severe storm which destroyed the veranda of a building at Khartum North. Miss Dight will sail for Egyptian Sudan, January 6, 1915. The application of Miss Edna Jean Giffen was presented and medical examination was very satisfactory. An appointment was given to Miss Giffen as missionary to Egypt. Letters were received from Miss Bradford; Mrs. Alter, Field Secretary; Miss Ida Fisher; Miss Davida Finney, and Dr. Anderson. Dr. White writes that Miss Emma Minger is very ill. A letter from Mrs. Martin of Lyallpur states that she with her four children will arrive on the Lusitania.

Indian Secretary received Mr. Jackson's first report from Warm Springs. He, with Mr. Speer, had gone over the church roll and could only count 90 members from 125 families on the

reservation. Mrs. Cooper writes good reports from Tama. Mr. Cooper reports many donations and \$70 from merchants for Christmas entertainment.

Junior Secretary reports one new society; Allegheny Presbyterial; Mrs. James Carr, Superintendent; Russelton, Pa., 35 members. Very appropriate collection cards for Junior Special are ready for distribution. Who will be the first Junior to fill one?

Freedmen's Secretary received report from Miss McCahan, Knoxville. Dr. McGranahan reports the burning of the new McMillan Chapel at Knoxville. Rev. Johnson of Miller's Ferry, reports that Mrs. Little resigned and Miss Green has been appointed in her place. Miss Powers has been appointed in Miss Woodward's place. Rev. F. W. Wilson reports the work at Chase City in good condition. The insurance policy on the boys' dormitory at Prairie has been renewed and a builders' risk placed on the new building.

Home Secretary received reports from Washington, D. C., Mrs. A. W. Coates, Missionary; one new member in W. M. S.; one new subscription to the Magazine; calls, 312. Pittsburg, Kans., Mrs. Mae Dougherty; four new members added to church roll; number in Sabbath School, 82; all stay for church; calls, 200. Miss Anna De Santas reports from Wilmerding-Rankin Missions; Sabbath School enrollment at Wilmerding, 85; average attendance, 81; Sabbath School enrollment at Rankin, 30; average attendance, 19; new scholars in Sabbath School during month, 8 in Wilmerding; calls, 110. Brushton Italian Mission, Eleanor Ribet, reports 4 new members in Sabbath School; 3 added to church roll; average attendance in Sabbath School, 58; in church, 60; average attendance in night school, 11; calls, 105. Mrs. Metcalf, interpreter to Mutes in Portland, Oregon, reports 2 new members in church; 20 mutes present at communion; sermon interpreted every Sabbath morning during quarter. Mrs. Crooks has been granted a leave of absence and Miss Martha Payne has been elected to fill the vacancy during her absence. The

second boy from Frenchburg expects to enter the seminary.

January 19, 1915. Mrs. Trimble led and opened the devotional exercises with prayer. After singing No. 55 read the 91st Psalm as our Scripture lesson. Miss Reed and Mrs. Yourd led in prayer; closed by singing 1st and 3rd verses of No. 69, Christ the Conquering King. Minutes of previous meeting read and adopted.

Young Women's Secretary reports a new society organized in Evanston, Ill., Chicago Presbyterial, 14 charter members. The Young Women's Missionary Society of Shadyside United Presbyterian Church. 1. Carol E. McMillan Circle, President, Margaret Ackermann; 2. Elizabeth Lawrence Circle, President, Irene Ernst; 3. Thompson Circle, President, Helen Radcliffe; 4. Loretta Mitchell Hoyman Circle, President, Anna Waterhouse; 5. Shadyside Guild, President, Eleanor Gillespie.

Literature Secretary was authorized to send a supply of literature to Mrs. Alter, for sale at Mt. Hermon Federate Mission School, in San Francisco.

Home Secretary received reports from Goodyear Allotment, Akron, Ohio; Croation Mission, N. S., Pittsburgh, Pa.; Quincy Ave. Mission, Pittsburg, Kans.; Alamo Heights, San Antonio, Texas; Culver City, Cal., Rev. Espey, the stated supply, is now on the field and both morning and evening services are held with increased attendance. The Board granted the request of Los Angeles Presbytery and Miss Irma G. Allen will give half her time to Florence Ave. Mission. The reason given for this action: They have a stated supply at Culver City and the minister has left Florence Ave. Mission.

Miss Allen will represent the Home Department at the Convention in Spokane.

Miss Margaret Bell, Miss Emma Dean Anderson, and Miss Jane Martin, will be the representatives from the foreign fields.

The Board of Indian Commissioners will meet in Washington, February 4, 1915.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

Delegates and Visitors Going to the Spokane Convention Read the Following Carefully.

The Official Transportation Arrangements for the Accommodation of the Delegation Enroute to the Annual Convention of the W. G. M. S., to be Held in Spokane Next May, are as Follows:

Lv. Pittsburgh (Penna. Sta.), Ft. Wayne Route, Tuesday, May 11, 9:15 a. m., Eastern Time.
Ar. Chicago (Union Sta.), Ft. Wayne Route, Tuesday, May 11, 8:25 p. m., Central Time.
Lv. Chicago (Union Sta.), C. M. & St. P. Ry., Tuesday, May 11, 10:15 p. m., Central Time.
Ar. Spokane, C. M. & St. P. Ry., Friday, May 14, 8:00 a. m., Pacific Time.

Parlor car seat rate Pittsburgh to Chicago, \$2.00. Lower standard berth rate Chicago to Spokane, \$11.00. Tourist, \$5.75.

The cost of a round trip railroad ticket Pittsburgh to Spokane (or to Seattle, or to Portland) and return will be \$81.25. Correspondingly reduced rates will apply from other points, both east and west of Pittsburgh. It is suggested that delegates arrange to purchase their railroad tickets from the nearest available agency of the Pennsylvania System, so far as the territory east of Chicago is concerned. Pullman reservations, and arrangements for the purchase of tickets in the Pittsburgh district, may be made by addressing F. W. Conner, D. P. A., Pennsylvania Lines, 612 Oliver Building, Pittsburgh, Pa.

Particular attention is called to the fact that a round trip railroad ticket may be purchased to any one of the principal North Pacific Coast cities at the same price as would be charged for a ticket reading only to Spokane. It is obviously desirable, therefore, that advantage be taken of this circumstance and that each delegate should arrange for her ticket accordingly.

On the return trip the ticket may be routed via any one of the various direct routes and detailed information in that regard may be obtained from any Ticket Agent. The return journey may be made through St. Louis, instead of Chicago, if desired. It is essential, however, that the return route be definitely determined upon before the round trip ticket is purchased, as under the law no change can be made in the route of a ticket after it has been partially used.

Tickets may be routed on the return trip through California, via San Francisco, Los Angeles and San Diego, upon the payment at the time they are purchased, of \$17.50 more than the cost indicated above for a ticket reading over direct lines to Spokane in both directions.

The Pittsburgh District Passenger Agent of the Chicago, Milwaukee & St. Paul Railroad is Mr. John R. Pott, 207 Park Building.

MRS. R. MAURICE TRIMBLE,
Railroad Secretary.

DAVENPORT HOTEL RATES.

Single room, without bath, \$1.50 and up. Single room, shower bath, \$2.00 and up. Single room, tub bath, \$2.50 and up. Two in a room, add \$1.00 to each above. Two connecting rooms with bath, accommodating two persons, \$4 and up.

VICTORIA HOTEL RATES.

Single room, without bath, \$1.00 and up. Single room, with bath, \$1.50 and up. Double room, without bath, \$1.50 and up. Double room, with bath, \$2.00 and up. All outside rooms in both hotels. Davenport 8 squares from church. Victoria 9 squares from church. These hotels are representative of the best. Within five blocks of the church are hotels and restaurants where lunch is served for 25c. and dinner for 35c. In the high-priced dining rooms, meals may be ordered a la carte. Excellent tea rooms are open until late at night.

Two street car lines (non-transferable) go near the church. The church is near the center of the city, and within walking distance of business section.

STUDY FOR THE MONTH.

APRIL—THE CHILD AT SCHOOL.

"Come, ye children—I will teach you the fear of the Lord."

Roll Call—A mission school.

Deut. 11:18-21. Second Tim. 1:5 and 3:14-17.

Topics for Study.

1. The object of mission schools.
2. The results of missionary education.
3. Short sketch of a United Presbyterian school in India, Egypt or The Sudan.
4. Discussion: In view of the increasing number of secular schools in mission lands should missionary schools be continued?

"IN RED MAN'S LAND."

(NOTE: In order to restrict the Indian studies to a period of six months, it has seemed best to include chapters four and five of the text-book under the head of one program).

- (a). The Red Man and Our Social Order.
- (b). Aborigines Who are Not Red Men.

1. The marriage relation among primitive and modern Indians.
2. Indian ideas as to land-ownership and the acquisition of property.
3. The Indian dance in early and recent times.
4. Present day health conditions and curative measures.
5. Alaska: A lesson in geography.
6. The native peoples of Alaska. Eskimos, Aleutians, Athabascans, Thlingits.
7. Alaskan schools: The importance of training children.
8. The work of Sheldon Jackson.
9. The Metlakatla experiment.
10. Missionary agencies among the Alaskans.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Rev. H. T. Jackson, Warm Springs, Ore.
Rev. W. A. Matthews, Simnasho, Oregon.
Rev. D. A. Cooper, Tama, Iowa.
Miss Ora E. Haft, Tama, Iowa.

Send donations of clothing or fruit to Warm Springs, Oregon. Post office address, Warm Springs, Ore.; Freight, Mecca, Ore., Oregon Trunk R. R.; Express, Mecca, Ore., Oregon Northern or Great Northern Express Co.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.

Miss Mary A. Workman, Akron, Ohio.
Mrs. Mae Daugherty, Pittsburgh, Kans.
Miss Edith Warnock, San Antonio, Texas.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Mrs. A. W. Coates, Washington, D. C.
Miss Cleone Ribet, (Italian), Pittsburgh, Pa.
Miss Anna DeSantis, (Italian), McKeesport, Pa.
Miss Irma G. Allen, Culver City, Cal.

MOUNTAINEER.

Rev. Albert Greer Weldler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weldler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
*Bristol, Tenn.—Rev. F. W. Woodfin.
Cleveland, Tenn.—Rev. J. L. Cary.
Riceville, Tenn.—Prof. W. P. Ware.
*Knoxville, Tenn.—Rev. B. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. C. H. Johnson, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Post-office address, Prairie, Ala.; shipping point, Catherine, Ala.
*Arlington, Ala.—Rev. John T. Arter, Post-office address, Annie Manie; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Bluestone, Va.—Prof. R. P. Williams, Post-office address, Jeffress, Va., R. F. D. 1; shipping point, Chase City, Va.
Norfolk, Va.—Rev. Wm. McKirahan.
Henderson, Vance County, N. C.—Rev. John A. Cotton.
Townsville, N. C.—Prof. W. E. Williams

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Roma Beatty, Appointed 1909 Sialkot City
Miss Minnie E. Beatty, Appointed 1912 Sialkot City
Miss Lois Buchanan, Appointed 1910 Gujranwala
Miss Mary J. Campbell, Appointed 1884 Pathankot
Miss A. Laura Cleland, Appointed 1903 Sargodha
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 Sangla Hill
Miss E. M. Gordon, Appointed 1893 Jhelum
Miss A. M. Hamilton, Appointed 1902 Rawalpindi
Miss L. B. Hamilton, Appointed 1908 Zafarwal
Miss Nancy Hadley, Appointed 1904 Zafarwal
Miss Winifred Heston, M. D., Appointed 1910 ..Sargodha
Miss Kate A. Hill, Appointed 1896 Sangla Hill
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 Sangla Hill
Miss Mary Kyle, Appointed 1904 Pasurur
Miss Olive Laing, Appointed 1912 Gurdaspur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss M. E. Lawrance, Appointed 1909 Pasurur
Miss Mary E. Logan, Appointed 1891 Jhelum

Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss E. W. Maconachie, Appointed 1909 Pathankot
Miss L. A. McConnell, Appointed 1902 Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss Mary R. Martin, Appointed 1890 Sialkot City
Miss E. J. Martin, Appointed 1896 Pasurur
Miss Fanny C. Martin, Appointed 1895 Rawalpindi
Miss Henrietta Moore, Appointed 1898 Sialkot City
Miss Jean Morrison, Appointed 1895
Miss J. P. Simpson, M. D., Appointed 1902 Jhelum
Miss Nannie J. Spencer, Appointed 1894 Lyallpur
Miss Ruth Warnock, Appointed 1913 Sialkot City
Miss Marie White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whittely, Appointed 1911 Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 Madhopur
Miss Rosa T. Wilson, Appointed 1886 Madhopur
Miss M. M. Wilson, Appointed 1904 Gujranwala
Miss Ethel Wilson, Appointed 1913 Sialkot City

HOME ON FURLOUGH FROM INDIA.

Miss Emma Dean Anderson, Appointed 1881, Point
Marion, Pa.
Miss E. G. Gordon, (Missionary Emeritus), Appointed
1854, Pattersonville, N. Y.
Miss Hazel Bennett, Appointed 1902, New Wilmington,
Pa.
Miss Laurella Dickson, Appointed 1897, Tarkio, Mo.

Miss Lena Brotherston, Appointed 1906, Gilbertsville,
Mass.
Miss Henrietta Cowden, Appointed 1905, Quaker City,
Ohio.
Mrs Alice McClure, Appointed 1897, New Wilmington,
Pa.
Miss J. E. Martin, Appointed 1906 Pittsburg, Kans.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 Cairo
Miss Mary E. Baird, Appointed 1913 Tanta
Miss E. M. Barnes, Appointed 1911 Cairo
Miss Carrie Buchanan, Appointed 1893
Miss Leota Cabeen, Appointed 1909 Alexandria
Miss Anna B. Criswell, Appointed 1904 Assiut
Miss Ella Downie, Appointed 1913 Luxor
Miss Ruth Margaret Eddy, Appointed 1914
Miss Helen J. Ferrier, Appointed 1900 Luxor
Miss Minnehaha Finney, Appointed 1894 Tanta
Miss Elsie French, Appointed 1909 Zagazig
Miss Davida M. Finney, Appointed 1914
Miss Rena Hogg, Appointed 1896 Assiut
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss May Holland, Appointed 1913 Tanta
Miss Isabel Hosack, Appointed 1912 Tanta Hospital

Miss Roxie Martin, Appointed 1901 Cairo
Miss Olive T. Mason, Appointed 1912 Alexandria
Miss Anna McConaughy, Appointed 1903 Cairo
Miss Eula McClenahan, Appointed 1908 Alexandria
Miss Carol McMillan, Appointed 1906 Tanta
Miss Marion Paden, Appointed 1902 Beni Suef
Miss Mary M. Pattison, Appointed 1912 Cairo
Miss Nellie C. Smith, Appointed 1911 Tanta
Miss Margaret Smith, Appointed 1872 Cairo
Miss A. Y. Thompson, Appointed 1871 Cairo
Miss Sadie Thompson, Appointed 1913 Assiut
Miss Ida B. Whiteside, Appointed 1913 Luxor
Miss Roe Williams, Appointed 1911 Assiut
Miss Ruth A. Work, Appointed 1904 Assiut
Miss Laura Walker, Appointed 1904 Alexandria

HOME ON FURLOUGH FROM EGYPT.

Dr. Anna Watson, New Athens, Ohio.
Miss Lois McCracken, Appointed 1912, Pittsburgh, Pa.

Miss Margaret Bell, Appointed 1901.
Miss Mabel B. Dickey, Appointed 1912.

SUDAN.

Miss Fannie G. Bradford, Appointed 1907, Khartum
North.
Miss Elsie E. Grove, Appointed 1912 ...Khartum North.

Miss Sarah Isabella Dight, Appointed 1914
HOME ON FURLOUGH:
Miss Aulora McIntyre, Appointed 1911

Address All Letters Care American Mission.



A HINDU SHRINE



“WAITING FOR THE GOSPEL”